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THE DEVIL'S REBELLION

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AND THE REASON WHY

By CHAS. F. MAY

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This book is dedicated to you, Gentle Reader, and to all the countless millions who inhabit our earth; and if it will prove a stepping-stone to greater knowledge, a key to wealth, or a guide to more lasting happiness, the purpose for which it has been written will have been accomplished.

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SATAN'S PLEA

The devil bobs up serenely,
With this diabolical plea:
"I'm not as bad as the other chap;
Get busy, but don't bother me."

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PREFACE

CAN YOU TELL?

In which are asked the questions
That are answered in this book.

CREATION.

Pause thou, vain man, for I would question;
  Tell me of things that seemeth great;
Give me a vision, before time was,
  Of worlds in their chaotic state.
Behold the moon in yon azure sky;
  The sun, that gives us light by day;
Have you seen the blazing comet-worlds,
  That come and go o'er heaven's broad way?
Can you tell me when all these were born?
  What convulsions rent heaven's dome
That *made* the comets "wandering stars,"
  Throughout eternity to roam?
Wilt tell of the conglomerate masses;
  In the distant past when our world,
Misshapen, "without form and void?"
  Was it from out of chaos hurled,
And then, for ages upon ages
  Time's unrelenting foot had trod,
Until a natural sphere was formed,
  Created first by nature's God?
Seest thou all these rugged mountains,
  Resting on the breast of mother earth;
Canst realize the awful grandeur
  Of her travail when they had birth?

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MAN'S CONDITION AND DESTINATION.

Tell me, if there was any sunshine,
  When this old world of ours was made,
Why the architect of all the worlds
  Put into ours so much of shade?
Come, answer at the bar of reason,
  For I would know the reason why,
If we are "made in God's own image,"
  Canst tell me why we all must die?
Tell me about the heathen nations
  Who do not know "the living God;"
They who never heard of Jesus Christ,
  Must they all "saps beneath the rod?"
If God is love and full of mercy
  What thinkest thou, or can you tell,
Will it serve the ends of justice best
  To leave the heathen all in hell?
Or, is there provision in God's great plan
  For the just heathen man to be,
When the dead of every clime are raised,
  A part of His great company?
Then, if this be true, why did God send
  "His Son to die upon the tree?"
Or, if there are degrees in heaven,
  What will their "crowns of glory" be?

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DESTRUCTION.

Wilt tell me of Christ's "second coming?"
  Dost know about what "year of grace?"
Predict the ending of this, our world,
  When it will be "moved out of place."
Canst tell of God's eternal purpose,
  Where in the Bible we have learned
That, when our time on earth is finished,
  All that remains will then be burned:
And when, like the blazing comet worlds,
  "The earth will flee away," and then,
"Reel to and fro like a drunken man,"
  "Shall fall and will not rise again?"
If "the elements shall melt with heat;"
  The earth become a burning hell,
Will it be the devil's last abode,
  Where he and all his imps will dwell?
Why then does Satan try to lead us
  Away from God, where we will be
Inhabitants of that burning world,
  And keep the devil company?
Is it true that there *is* a devil
  That worketh evil in this life?
Can you tell me why, if God is good,
  He allows so much sin and strife?

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Sayest thou 'tis Satan who does this wrong,
  Makes havoc of God's handiwork,
Makes trouble between friends and brothers,
  Turns brightest sunshine into dark?
Can you tell me who the devil was
  And what he did to merit hell;
Braved the anger of his Creator,
  As lightning from the heavens fell?

EXPLANATION.

Now listen; I have solved these problems,
  Their whys and wherefores plainly see;
And I will lead you to this knowledge,
  If you will only follow me.
Between the covers of this small book
  You'll find there is revealed to man
How, through the devil's great rebellion,
  Came interference with God's plan;
Until through troubles and even death,
  The souls of men are glorified;
Then will they help God rule the worlds;
  For 'twas for this the Saviour died.

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As is indicated by the foregoing lines, the author of THE DEVIL'S REBELLION, AND THE REASON WHY, like Lieutenant Peary, who, in the matter of geological research, went far beyond the known into what has hitherto been the great mysterious unknown, so we have left the ordinary beaten track of literary effort and, starting from what *is* known, have gone back beyond the beginning of time,—have reasoned from effect back to cause, and have fully analyzed the why and wherefore of all things,—physical and spiritual, discernible and invisible. We tell of the devil's origin—who he was; of his temptation; his first sin; of "the first oath uttered and the first gigantic cancerous lie that ever rang the changes amid the celestial worlds."

We locate hell and establish the "new heaven" and the "new earth" that is to be, in the account of whose construction

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and utilization is vividly portrayed the relentless irony of fate for the devil and his angels; and, before and after, and all through the wonderful allegorical revelation in our story, is fully shown the reason why and where everything does, and forever will, touch the life and personality of mortals.

Nothing in human experience so thrills the heart as to see a villain caught in the meshes of a snare* he has set for others:—it represents the acme of just punishment summarily meted out to the guilty designer. In his endeavor to cause Job to lose his integrity and "curse God," the devil brought fire down upon Job's sheep and servants and destroyed them;† so we are not surprised that, at the "battle of Armageddon,"‡ God will, in like manner, destroy the devil's armies who come against the "beloved city." Therefore, as we have set forth and fully described

* Isa. 24:18-20. † Job 1:16. ‡ Rev. 16:16 and 20:9.

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in this book, we claim it requires no stretch of imagination to believe that Satan was the originator (not creator) of the hell in which he must spend eternity.

The devil is not gifted with foresight,—is not a prophet; therefore can not truthfully predict what the future holds in store; being a notorious liar himself he discredits even what God has said; so he persistently continues his hellish work, probably hoping to at least effect a compromise with God, and thus be able to set up a kingdom somewhere in the depths of unlimited space;—away from God, where he will not be interfered with, for there is nothing the devil wants so much as to be *let alone*, ignored.

Altho not written with the specific intention of refuting the doctrines of "Christian Science," this book is a complete refutation of the idea that material matter has no part in the future

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life, either of heaven or hell. It is also diametrically opposed to the "no devil" theory of Christian Science, in that it gives full credence to the existence of a personal devil and clearly defines the necessity for Satan in the development of God's plans.

When beginning this work we submitted a portion of it to our Pater Familias for his inspection and criticism, his comments were: "Only Dante and Milton have written with any degree of success upon the devil's endeavor to thwart the will of God."

If judged from a literary point of view both these writers *were* a success. They did indeed fire heavy cartridges into the air, but were they not blank and, like brilliant meteors, furnish only a flash of temporary illumination, then go out in darkness, leaving the minds of mortals more beclouded than before their advent —leaving but a vague impression of an awful something, but located nowhere—

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devoid of satisfying, lasting results?

In other words, neither writer seemed to have had a specific object in view, and so failed to accomplish any definite purpose. Did they leave the world any wiser, better, or richer? They wrote upon a subject, information about which comes from but one source; and then, did not both commit the folly of failing to utilize that source to verify their flights of fancy? Imaginative genius soared to lofty heights, but found no rest for weary wings; noble vessels sailed waters of unfathomable depth, but found no place for anchorage; God's domain was invaded without so much as a, "by your leave;" but little written by them was backed by a, "thus saith the Lord."

In this volume will be found not only how the sun, moon, comets and our earth were formed, born in due season for a specific purpose and ushered out of the nebular state, but the reason why is

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clearly demonstrated and their relation to man, past, present and future, is made plain; man, the central figure of creation and God's greatest handiwork.

We show that sin was not an unforeseen, accidental interference with God's plans, but, altho voluntarily introduced by Satan, that it is a sharpened tool by the use of which his work is being promoted, and that both Satan and his hideous offspring, sin, if rightly utilized, are but stepping-stones upon which mortals may climb to greater heights and degrees of power, honor, glory and usefulness in the economy of God's government beyond the grave, after time shall cease to be; hence, the reason for the devil's rebellion, so graphically described herein:

If you read this book and follow us
  We *will* take you into the air;
But, believe us, friend, we promise you
  We surely will *not* leave you there.

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INTRODUCTORY REMARKS

In which is shown the effect of opposition on character-building.

We deem it quite essential that the preface of a book be read first; it is the book's credentials. Having read the preface one can judge whether or not they care to become acquainted with the author of the book.

In *this* book the introductory remarks are its foundation stones; part first, its sills; part second, its walls; and part third is the roof, so that without any one of these the building is incomplete, but, taken as a whole, we have a symmetrical, substantial, and useful structure.

There is a certain organization of professing Christians, who, though they dogmatically assert that material things are not, as dogmatically affirm that "thoughts are things." With the

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almighty, omnipotent Ruler, the latter assertion is true: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear," and "God said let there be light, and there was light." It is admitted by all that none but God, with whom is included Christ and the Holy Spirit, can create; but if thoughts are things, the scope of creative power is enlarged so as to embrace every intelligent creature in heaven and on earth.

Let us analyze *human* thought and see what can be made of it: We will take the boy or girl who is reared in the country, away from the world's hurry and worry and contact one with another, away from the mad scramble for wealth and power. Every day, with the country boy or girl, there is time for "flights of fancy." Down in the big woods pasture the squirrels swing in lazy indolence in the topmost boughs

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of the trees, or, sitting on the half-decayed trunk of some fallen "monarch of the woods," crack their nuts, unmindful of the boy lying at full length at the foot of some stately walnut tree; while the oreole and linnet are alike indifferent to his presence. Here we have conditions ideal for meditation, and incipient, untrammeled thought might be expected to produce momentous results; but does it? While it is in a measure true that uninterrupted meditation and concentration of thought are essential to the solution of intricate problems, it is also a fixed law of nature that the floating chunk, unobstructed, will not make a ripple on the surface of the most placid waters; therefore we affirm that thought, unopposed, lies dormant. There may be the latent power and slumbering genius of a Napoleon in that boy, but without a counter-resisting force, a strike of flint on steel, no illuminating spark will be emitted.

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Brilliant ideas, like bright children, are not born of single parentage. The carmine and gold hues that paint the gauzy wings of the butterfly are obtained only by the pressure of the orifice of the chrysalis when the insect

> Spurns its shell so dead and dry,
> And wings its flight toward the sky.

As a further proof of our position, let us illustrate: A child, reared in the home of Christian parents, to a certain degree imbibes his religious ideas, giving but little thought to the underlying principles of what he believes, and if he be continually surrounded by influences of the same trend of thought, by people of the same religious persuasion or creed, whether it be Christian or Mohammedan or any of the hundreds of existing religions, he will drift through life believing and doing as his fathers did before him; singing the same tune, whether it be a harmony or a rasping discord. But once let this same boy be

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associated with some one whose aggressive religious ideas are diametrically opposed to his, and the crucial test of adverse criticism will awaken his latent energy and start a healthier train of thought and research that will lead to one of three things:—He will either become more thoroughly grounded in his belief, or reject it and espouse that of his opponent, or he will repudiate all religious ideas, and either drift into utter indifference, or become antagonistic to organized religious effort. Experience has taught that the latter course is usually the result. It may be right, proper, and safe for him to take either the first or the second course. If his youthful religious instruction has been "according to the Scriptures," we take the position that he should, and in nine cases out of ten, will become more confirmed in his belief, no matter what the opposing forces may be; while if his early training has been erroneous,

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and his opponent is a consecrated Christian, then it is right that he should espouse that opponent's ideas, "forgetting the things that are behind," and "press toward the mark for the prize of the high calling of God in Jesus Christ."

There is yet another, a very important side to this question, the one to which this book is chiefly devoted. The religious training of the boy or girl may have been correct as far as it goes, but parents, and even teachers, are often unable to answer many of the perplexing questions the devil's agents take delight in propounding; questions *not* essential to the saving of a human soul, but nevertheless of sufficient interest to arouse an earnest desire on the part of the thoughtful student to want to know their solution.

In the foregoing we have given a glimpse of a part of our own youth and young manhood. While we were rea-

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sonably satisfied with life, we were of an enquiring turn of mind, unwilling to accept, as truth, dogmatic statements that were unsupported by positive proofs, or that appeared to be contrary to reason; therefore, the questions propounded in our preface poem made a deep impression on our mind, because of our inability to comprehend their relation to our preparation for fit subjects of God's kingdom. For a time they obscured our vision of the glorious opportunity to gain wealth, "and glory, and honor, and power" that is placed within our reach, if, instead of allowing the obstacles, put in our way by Satan, to obstruct our progress, we utilize them as stepping-stones upon which to climb to the exalted position made possible by this same devil's work. After long years of thoughtful study and research we are able to understand much of the scope and grandeur of the Creator's plans.

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Man is so closely related to his Maker that it is perfectly natural for him to want to share with his fellow-men any good thing that may come into his possession; therefore, when we had solved these problems,—could plainly see their whys and wherefores, we determined to write them in a book, and thus place in the hands of the coming generation a sharpened sword of knowledge with which to "quench the fiery darts of the adversary," and give them a comprehensive, a better and a bigger idea o God's eternal purpose.

We offer no apology for introducing the devil as a subject to be discussed. We deem it much wiser, and far better, to be thoroughly conversant with Satan for a time here, and learn to understand his diabolical and persistent efforts to do us an injury, than to be led blindly by his treacherous cunning into a close relationship with him that will last through all eternity.

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The general who can anticipate his opponent's movements, has the battle half won; so we affirm that if, on the morning of the battle of Waterloo, Napoleon had understood Wellington's designs as well as we understand the wiles of the devil, the isle of Saint Helena would not have been the prison until the death of France's greatest military genius.

The man who undertakes to whip the devil will find him incased in a coat of mail, fully prepared to engage in offensive and defensive warfare; but he who would serve his Satanic Majesty will find him an unreasoning autocrat with an empty purse.

If you would learn why and how Satan descended in the scale from "the anointed Cherub"* to the position of false teacher, enemy and persecutor of our race; an enemy whose ensign is black

*Ezek. 28:14.

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and whose battle-cry is, "No quarter asked or given;" an enemy with whom war is equivalent to extermination, a war where victory for us means life, defeat means death, read, study and understand this book.

We will also tell you when, how, of what, and why this world was made, why you, and the billion of other mortals have, and will yet inhabit it.

If I should come to you with a legal document in my hand, call you by name and tell you a wealthy relative of yours had died, and had mentioned you as heir to a million dollars, full proof of which was contained in the document which I assure you is his "last will and testament," you would be all attention at once. And when you saw your "name written there" as a beneficiary, all other matters, whether of business or pleasure, would be forgotten until you had mastered every detail, no matter how intricate, of the conditions with

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which you had to comply to come into possession of the million dollars. I say you would do this regardless of your physical or mental condition (if you retained your reasoning faculties), regardless of your environment, or relation to any and *all* other human beings, or to—the devil; because it would be a matter of business, an opportunity to enjoy life, untrammeled by poverty's galling bonds.

On the other hand, though I am able to furnish proof positive that you may not only inherit untold wealth, but may be crowned a king with greater "glory, and honor, and power," than has the sovereign of England, if my proposition is one of religion, if the devil is your "master," you will lose all interest in the matter, and will not read the document.

Right *now*, gentle reader, if you are losing interest in, and are tempted to cast this book aside, it is because you are just so much a slave of his Satanic

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Majesty. "Know ye not, that to whom ye yield yourselves to obey, his servants ye are?" *Are* you a *free* man, or woman, and will you conquer the devil? Then read of the reason why you exist and of the rebellion; because of which Satan fell and became our tempter and the absolute master of so many of our race, who are made in the "image and likeness of God," and may become "heirs and joint heirs with Jesus Christ," into whose hands are "given all things in heaven and in earth."* If you are interested, it is because the flash-light of God's Divine Spirit has crossed the pathway of your intellect. To-day you are master of your own destiny.

Again I say, are you a slave, or are you free? "If the Son therefore shall make you free, ye shall be free indeed."† "And ye shall know the truth, and the truth shall make you free."‡

---

* Matt. 28:18. † John 8:36. ‡ John 8:32.

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PART FIRST.

THE PROBLEMS OF LIFE.

CHAPTER I.

In which are discussed questions pertaining to the Deity, the devil, heaven, hell, the Trinity and,—"Divine Love?" (a poem).

Probably there is no man, woman, or child, who has arrived at an age of accountability and who has sound reasoning faculties, that has not pondered over and been puzzled by the problems of human existence. Many theological questions are discussed, questions as to whether or not there is a personal all-powerful being, in bodily form, we call God, and a literal personal Devil; or merely a mysterious mythical nonentity, (called by some, "First cause,") and but an indescribable "Evil Influence." No particular objection is raised to an idealistic, spiritual, or a literal heaven

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that is, or is to be, tho opinions differ as to *where* it is to be, (whether this earth, or some other sphere is to be God's central seat of government).* But strenuous objections *are* raised and determined opposition is offered to a literal, fire-and-brimstone hell, as a future habitation for the devil, his angels, and unredeemed mortals.†

In our youth one of the most perplexing questions we were confronted with was to harmonize the very real troubles of pain and sickness, sin and death, with justice to man, who, tho undisputed master and governor of all earthly things, is as helpless as a molecule in the hands of the Creator of the universe.‡

The student may wade through volumes of books containing the most learned thought of the age, finding a gem of thought here, a bright idea

* Rev. 21:1-3. † Luke 16:23, 24. ‡ Isa. 29:16.

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there; but, unless he has some definite motive, some thought he is determined to demonstrate, magnify, and enlarge upon, little or nothing will be accomplished; for only by faithful and determined pursuit of knowledge along specific lines, may one rise to a position of competent instructor. With this idea paramount, the author has searched for the reasons for man's existence, the cause of his troubles and their relation to his future operations in the economy of universal government beyond the grave.

Life's experiences have taught us that we appreciate the good more by having first experienced or by having been brought in contact with evil. Pleasures are doubled by being preceded by trouble and pain; mind and muscles are strengthened by exercise. Washington passed through Valley Forge to the highest pinnacle of fame. Joseph was not a miscreant that he should have been punished by being sold into slavery,

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where his virtue was rewarded by three years of imprisonment; but who will deny that he was a stronger, wiser, and more contented ruler because of his adverse experiences.

His life was a type of the Christ; *i. e.*, Joseph sold into slavery (Christ in the flesh); Joseph was condemned, imprisoned and forgotten (Christ was condemned by false accusations and was crucified); Joseph was three years in prison (Christ was three days in the tomb); Joseph was released and made governor of all Egypt (Christ broke the bars of death, arose glorified and is crowned prince of heaven, "Captain of our salvation," and, under God, ruler of the universe). So, God's chosen people, the Jews, were subjected to bondage in Egypt, *not* because of sins they had committed, but that they might more fully enjoy the land of Canaan. And this is a type:—

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First, of our earthly pilgrimage and heavenly home.

Second, the two hundred and fifty Jewish princes that rebelled and were swallowed up by the earth in the wilderness,* are a type of a certain class of angels, who rebelled and are now in hell.

Third, the earth that swallowed them up, represents hell;† and,‡

Fourth, all the old Jewish stock, which typifies our bodies, died in the wilderness, except Caleb and Joshua, who typify Enoch and Elijah, who did not die but were "translated." So we find reasons for mortal life and experience.

Then, too, we learn from the Holy Writ, without first having practical experience in combating evil and overcoming temptation, the responsibility placed upon certain angels, of whom no

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* Numbers 16:1-3 and 32. † Note, see page 174.
‡ Rev. 9:1-2.

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doubt the devil was leader, was so great that they "fell" (voluntarily of course), from their "first estate," and some of them are "bound over to judgment."* And in the rebellion and fall of Satan and these angels there was an infallible demonstration of the fact that implicit obedience, under great temptation, is impossible without love; for love, as we now have it, did not exist, except in the God-head, before Christ "became flesh and dwelt among us." This last is the best of all reasons; for, while love does not exist between man and an inanimate machine, tho he be inventor and maker (which illustrates the relation between God and the angels, whom he created fullgrown servants to do his will), love does exist between parent and child, between brothers, or friends, men or women, whose lives are so entertwined by the equal sharing of joys and sorrows

* Jude 6.

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that this "new law of love" between mortals, this "new commandment" given us by the Christ* and through him established between us and our heavenly Father,† is an all-sufficient reason for our existence through a probationary period on this terrestrial sphere. In the chronological history of our race this truth has been fully demonstrated, for, during the patriarchal age and all through the Jewish dispensation, all the elements of control were embodied in a "thou shalt" and "thou shalt not." What a wonderful privilege is therefore given us of this dispensation, the Christian era, to profit by their experience, to "conquer the powers of darkness" and appropriate to our use here on earth and throughout all eternity the law of divine love.

God *is* the great, loving, personal Father.

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* John 13:41. † Gal. 4:5.

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Christ is our mediator, our "elder brother."

The Holy Spirit is the universal, omnipresent, invisible source of vibrating love, which, like the wireless message, connects with God all whose hearts are "in tune with the infinite."

God is everywhere, because his spirit of love so penetrates and permeates every infinitesimal part of space and atom of matter, that, like a pebble cast into placid waters, even a sinful thought so jars and disturbs the even tenor of the Holy Spirit's peace and love, that God's tremulous receiver instantly records "the intents of the heart;"* like the roentgen rays, God's "All-seeing eye," The Holy Spirit, penetrates the darkest recess of our very souls;† so, also, as the phonograph records the least sound vibration, is each deed and thought of

* Heb. 4:12, 13.

† Rom. 2:16, "God shall judge the secrets of men."

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loving kindness recorded in God's "book of remembrance," and these thoughts, words and actions will be reproduced, and by their evidence will we be judged on that great and memorable day when we shall stand before the "great white throne."

On which side of the ledger will be the preponderance of evidence for you, gentle reader?

DIVINE LOVE.

Is your heart attuned to music?
  How exalted is your goal?
Can you hear the thrilling anthems
  Emanating from the soul?
They who fail to read the music
  In love's vibrant, mellow strain,
Cannot know true joy and gladness;
  Feel more keenly all the pain.

Love goes down into the dungeon,
  Clasping there in fond embrace,
The wandering boy, who, drunken, fallen,
  Is confined in dire disgrace.
Love will cross the brothel's portal,
  Seek the daughter, lost in sin;
Watch the wayward feet thereafter,
  That they may not stray again.

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Love it is that crowns the mortal
With a power almost divine;
Gives a glimpse of heaven's portal,
And expands the human mind.
Long and steep may be life's journey,
Loudly may the billows roar;
Love will smooth the pilgrim's pathway,
And will bridge the waters o'er.

CHORUS:

It was love that sent the Saviour
From our God's eternal throne;
Love will bear us on to heaven,
When this fitful life is done.

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THEIR SOLUTION.

CHAPTER II.

In which is discussed man's origin, his training, his conscience and his ultimate destination.

As we, the dominating or ruling animal of the earth, look about us, the solutions of many of the problems of our existence naturally suggest themselves to our reasoning minds without apparent effort, and stand as undeniable facts.

Other problems of equal importance are more difficult of solution and require scientific investigation through years of study, assisted by the use of complicated mechanical devices, and even then apparently admit of more than one conclusion; while there are still other problems which must necessarily depend, in part at least, upon revelation, emanating from a power, or a mind, or a being far beyond the comprehension of finite mortal. These, in

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order, may be designated as follows:—

First, that man, tho ushered into this world by the identical physical process with which other animals make their debut,* is *de facto*, endowed with a superior degree of intelligence, is capable of acquiring an education not possible with any other earthly creature. And tho he be compelled to gain his knowledge handicapped in a way to equal the renowned, mythical Romulus and Remus, man soon establishes his *right* to rule by his reasoning powers, and thus establishes the *fact* that he *is* of a higher order of beings than all other earthly life.† Here reason affirms, without fear of successful contradiction, that man is in some way related to that power, or mind, or being, who must be eternal; and this, in turn, suggests, yes, *demands*, in justice to the governing

* Job 11:12, "For vain man would be wise though man be born like a wild ass's colt."

† Gen. 2:7, "God breathed into his nostrils the breath of life and he became a living soul."

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instinct implanted in the human heart *by* that power, or mind, or being of whom he must be the offspring, that man's existence shall *not* end at the grave, but that he shall be re-embodied, and enthroned a celestial being, over whom death will have no dominion.*

Second, Men, by the use of the telescope, examine the heavenly bodies, calculating with accuracy their orbits, the distances between them and from our earth, and ascertain that their gravity and revolutions are so equally balanced in their creation and construction that through endless ages each one keeps its appointed course. Here, again, reason testifies that an all-powerful mind or being, personally and through agencies, creates, regulates, and dominates the entire universe.

Third, From time immemorial a problem, at once so mysterious and so stupendous in its entirety, presents itself,

*Luke 20:36, "Neither can they die any more."

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that man, with all his boasted wisdom and superior intelligence, without the aid of divine revelation, fails utterly to give an acceptable answer to these most natural questions:—*why* were all these worlds and systems of worlds made? and where do, and when will they ever touch the life and personality of human beings? We think they are so intended; and can he, who but partially understands the predominant characteristic and natural desire of man for governing power,* doubt that the spiritual part of him shall be elevated to a degree of might that will enable him to dominate these spheres,† and their inhabitants?‡

"Straws show which way the wind blows;" so it is a significant fact that, in this life our principal games for pleasure are played with balls or spheres. Thus unwittingly we mould our characters and form our habits preparatory to and

* Gen. 1:28. † Rev. 2:28.
‡ 1 Cor. 6:3. Rev. 2:26, also Heb. 1:14.

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typify that higher life of usefulness beyond the grave. In connection with this thought we call to mind that, from marbles to foot-ball, not one of these games is regarded or commonly indulged in as gambling games, while the usual gaming cards on which are printed images, are, by most Christians, regarded as "old Nick's" particular tools.*

We hold, and we do not believe that any reasoning person will doubt, that our position is the only just conclusion, namely, that, as in the affairs of men, so also in this momentous question of celestial sovereignty, without training and experience the Supreme Creator will *not* surrender to man or endow him with such power as would be required to govern an insignificant, provincial part of one of the least of his planets he must be subjected to an educating, refining, and strengthening process that will forever

* Ex. 20:4.

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place him above and beyond the possibility of rebellion.

Speaking to consecrated Christians, Paul says, "Know ye not that we shall judge angels"? Why? Because Christians are to be "heirs and joint-heirs with Jesus Christ," who said, "All power is given unto me, in heaven, and in earth." An heir is an owner, and an owner *is* a *ruler*. Therefore, just as a man, that would raise up his son to the strength of mind and character necessary for honorable manhood, and would make his material body supple and strong, prescribes for his education a thorough course in those branches of learning that are mastered only by constant and diligent application of his mental faculties, and, for the development of his body, insists upon the most strenuous and prolonged physical culture, so, we may not only conclude, but can affirm, as an abstract proposition, that the great creating power, the

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omnipotent God, is even now educating, strengthening, and preparing* man for a position commensurate with Christ's declaration, — "For what is a man profited, if he shall gain the whole world, and lose his own soul?" By this declaration we are given to understand that, according to God's plan, the Christian's inheritance will be worth eminently more, and be greater, than if he owned the entire earth with all it contains.

Here we make an assertion, for proof of which we cite holy writ, history, and appeal to reason, *i. e.*, that the devil, his angels and their agents constitute the resisting force or obstacle to be conquered and overcome in the refining, educating and strengthening process of man.† It necessarily follows, therefore, that, there being a power for evil, both natural and supernatural, to thwart man's endeavor to attain to the position

* 2 Cor. 4:17; also James 1:12. † James 4:7.

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of a celestial ruler, not all shall succeed; but there will be failures, both partial and absolute. Paul says: "For one star differeth from another star in glory. So also is the resurrection of the dead."*

Since we are treating a subject that has to do with the spiritual, as well as with the material, part of our existence, in which subject so much depends upon the will and power of God, may we not, instead of a specific and literal compliance with the terms of the plan of salvation as promulgated by the Christ (as an elder brother would designate terms of inheritance in his will or testament),† lay aside organized effort and follow the dictates of our conscience? We unhesitatingly answer, no, for the following reason: We must establish a better standard of judgment than that deducted by each individual from his or her own personal experience, for how-

* 1 Cor. 15:41. † Heb. 9:16, 17.

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ever consistent my judgment may be, as measured by my life's experiences, guided only by my conscience, there can be no certainty of infallible right or truth; for in every instance conscience is undeniably a matter of education. A fountain cannot rise above its source; therefore, a conscience, untouched by divine revelation, may lack all the elements of justice, and may prompt actions entirely foreign to the golden rule. For instance, the Hindu woman is conscientiously performing her religious duty when she bows down to Buddha, or throws her babe to the crocodile in the Ganges. The American Indian had no qualms of conscience when he tortured and scalped his victims; I myself have seen him in all the glory of his war-paint, exhibit with pride the scalps of fair-haired children.

Another view of the horrible consequences of misguided conscience may be had if we call to mind that, even in

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the seventeenth century, New England's innocent girls were burned for witches by zealous bigots who thought they were doing God's service. If we look for the cause of error in these misguided mortals, we have but to read the traditional and superstitious doctrine which the "prince of the power of the air," (the devil) through his agents, (ignorant and evil men and women*), have so persistently taught from time immemorial.

Then, just as the air not only cleaves about our bodies closer than the tightest fitting garment, but many times each moment inflates the innermost part of our being, so also the evil intents and purposes of our hearts are prompted by that designing and malicious monster, the devil.† And, since

* Eph. 2:2. "Wherein in time past ye walked according to . . . the prince of the power of the air, the spirit that now worketh in the children of disobedience."

† Luke 22:3.

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weakness follows acquiescence, and strength is gained by resistance, mortal beings are either reduced to loathsome things, fit only for association with the devil and his imps in hell, or gain through resistance strength and knowledge that fit them to be celestial rulers, which God, through Christ, has made it possible for them to become. In John (10:34) Jesus quotes the Father as saying to men, "Ye are gods."

Having established the fact that without doubt conscience is a creature of circumstances, a matter of education, gained altogether through contact with, and cast irrevocably in, the molds of environment, we are ready to state the central virtue of the moral universe:—Obedience to God's word.

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OBEDIENCE.

CHAPTER III.

In which is an interesting, thrilling story of life, illustrating nature's imperative demand for implicit obedience.

Let us illustrate nature's imperative demand for implicit obedience.

A mother takes her little child for a walk in the garden upon a summer day. Down the flower-bordered pathway they wander and listen to the gladsome notes of the birds. For a time they linger near a brook, whose crystal waters sparkle and leap with abounding joy, hastening down the rapids, then with a bound leap the falls, and plunge into a pool, where members of the finny tribe disport themselves in sheltered nooks, or leap to intercept the careless butterfly that hovers too near the surface. In childish glee the little one claps its hands, but, "don't go too near!" is the

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mother's quick command, as it starts forward to get a nearer view. The child draws back, and *this* we call obedience.

They now pass on into the depths of the woods; taller grow the flowers here and denser. Sweet Williams flaunt their tints of blue beside the yellow Jessamine. The path is narrow now, and grasses lap across. A cardinal grossbeak flits across their path and, from an overhanging limb, pours forth his thrilling notes of melody. The mother pauses, for a moment enchanted by the sweet song of the bird, while "baby" gains some steps in advance before she moves on again. Then, ever watchful for her darling's safety, with eager look she scans the path ahead and just beyond, beneath a lilac bush, already coiled to strike, lies Eve's first tempter. "STOP!" It is the mother's warning voice, athrill with sudden terror. But, through a spirit of

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mischief, prompted by an inherent desire to disobey, and with a gurgling laugh upon his lips, three short steps are taken forward; then, with a cry of anguish, the child recoils, for the serpent's deadly fangs are buried in its tender flesh. And *this* is *dis*obedience.

God's laws are as immutably fixed as are the laws of nature. It must be so, for God is the author of nature. So far as mortal is concerned, nature's laws have to do with but a brief space of time, while the effect of disobeying God's moral laws will reach through all eternity. Then, how important it is that we should conform, even in the minutest detail, to the freely given, blood-bought scheme of redemption, that we may "live forever."

But *why* lay so much stress upon obedience? Because *disobedience* constitutes *the* "unpardonable sin," for two reasons:

First, to refuse to believe in and obey

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Christ is to reject the only "friend"* we have before the courts of high heaven. And—

Second, "The Devil's Rebellion," emphasizes the justice of God's demand for strict and unequivocal obedience, while we are in this probationary state; obedience is the specific *test* by which we prove whether or not we may be trusted to enter the precincts of God's holy domain either as a ruler or as a lesser subject." †

In order that this incontrovertible and unassailable position, dogmatic tho it may seem, may be fully understood and God's justifiableness thoroughly established, I will now present the matter from God's point of view.

* John 15:14, 15. † Gen. 2:16, 17.

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PART SECOND.

THE DEVIL'S WORK.

CHAPTER IV.

In which we are told of Satan's diabolical schemes and we are given a glimpse of his future abode.

If I should hold up for your inspection the half of an apple, though you had not seen the other half, would you not be justified in going into any court in the land and taking an oath that what I had shown you was but half of what had originally grown upon the tree? It is by just such forcible, certain and unerring logic, I now intend to take you, mentally, into the realms of God's domains and prove to your reasonable, though finite, mind what God has done, and will do, for the human race.

Paul says, "Eye hath not seen nor ear heard, neither hath it entered into

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the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: For the spirit searcheth all things, yea, the deep things of God."* It is, therefore, by the authority of the apostle Paul that we proceed to search the deep things of God; and in application of the illustration of the apple, we have but to learn what principles govern life and death now, then will we know what has been from the beginning and what shall be to the end of time. So also if we understand what the devil, the author of disobedience, is doing now, we may rightly judge by what act of sin Satan first displeased God, and from being His greatest angel Prince descended in the scale to the instigator of all iniquity.

It has been truly said that we are all creatures of habit—that is, what one does most, by natural inclination, he is

* 1 Cor. 2:9, 10.

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likely to continue to do until a fixed habit is formed. Therefore, by what one does frequently, we may rightly judge what he has formerly done; so, since all of Satan's superhuman and all-but-creative power is bent to get possession of the earth and pervert the minds of men from serving God and thus gain their allegiance to himself, we can comprehend the devil's bold attempt to usurp a part of God's celestial worlds, and also how he "drew after him the third part of the stars (angels) of heaven." * In this connection we may also call to mind Satan's assumptive ownership of the earth and its kingdoms when he offered to give them all to Christ if he would but transfer his allegiance from the Father to himself. † It is therefore evident that, reasoning from effect back to cause, we justly arrive at a pretty definite conclusion that our allegorical account of the devil's re-

* Rev. 12:4. † Luke 4:7.

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bellion is not altogether a myth, but a proposition supported by many proofs.

Since lack of numbers was one cause of the devil's first defeat, perhaps he honestly believes (if he can be said to be honest in anything) that if he can capture enough of the sons and daughters of men to outnumber God's heavenly host in the final wind-up of this earth, at the end of our probationary career, he will then be able to accomplish his original purpose, i. e., to seize a system of worlds and set up an opposition kingdom somewhere in the vast realms of space. At the rate deluded mortals are now joining Satan's army, we may reasonably conclude that, if the devil was allowed his liberty *all* of the allotted time of man's mortal existence on earth, which we have every reason for believing is to be seven thousand years, he would really have the greater number at the end of time, when the "battle of Armageddon" will be

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fought.* The all powerful God, however, has a definite purpose, a plan which must ultimately work out the exaltation of worthy members of our race, and all will be for His eternal glory.

In spite of himself, as we propose to show, the devil is made to promote God's glorification. This the Lord, through Christ, accomplishes with and by reason of the human family. When we fully realize that there is a time set for the accomplishment of God's purpose, and that the devil "knoweth that he hath but a short time,"† we can better understand Satan's wrath, feverish anxiety and determined boldness; why he resorts to extreme and diabolical methods, in these latter days, to deceive us that he may "set his seal" upon us and claim us for his own.

The day will come when "there shall be time no longer," ‡ for time, like the

* Rev. 16:16. † Rev. 12:12. ‡ Rev. 10:6.

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earth, was created for man's use and convenience,* except, that after time shall cease to be, the earth will be the devil's hell, with all them that serve him; for the devil is now striving mightily to conquer the earth, and lead captive the inhabitants thereof. And since it is a fixed law, both natural and divine, that we obtain that for which we work, God will give the earth to the devil and his angels and to sinners who love the earth and the things of the earth more than they love their God.† In other words, those who serve the devil will God banish to share with him his inheritance; but he will first SET THE WORLD ON FIRE.‡

By geological investigation, we learn that not more than thirty miles beneath the surface of the earth is a seething mass of molten lava,—real, literal "fire and brimstone." We all know that, at

* Psalms 115:16. "The earth hath he given to the children of men."
†2 Tim. 3:4. ‡2 Peter 3:10.

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the eruption of a volcano, sulpher gases suffocate those far beyond the reach of the actual fire that issues forth. Does not the earth revolve? God has but to remove it "out of its place," stop its rotary motion, and the denser, heavier surface, drawn by the force of gravity, will sink into the inner core,* that "burns with fire and brimstone," and the "elements shall melt with fervent heat.†"

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* Psalms 46:6. "He uttered his voice, the earth melted."

† 2 Peter 3:10. Isaiah 24:19-23. "The earth is utterly broken down, . . is clean dissolved, . . is moved exceedingly, . . it shall fall and not rise again."

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THE DEVIL'S TREASON.

CHAPTER V.

In which is told how the devil rebels and seizes a system of worlds.

Let us go back—beyond time.

Place:—In the eternal heavens.

Persons:—God, the "Word," and the Holy Spirit, (three or one as God hath need,) and the angels, of whom the devil was the principal one of three chiefs, generals, or captains; Michael and Gabriel, the other two.* Occupation:—

First, "by the Word" God created matter. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without

* Dan. 10:13-20; Dan. 8:16.

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him was not anything made that was made."* Occupation:—

Second, out of the matter which God created (by the Word), the angels constructed worlds, hurled and guided them on their courses.

Why not? In this world, man takes matter and shapes material things of power, manufactures ponderous engines, even generates electricity, an indescribable God-like force, by which wireless telegraphy becomes possible; Electricity—half brother to the Holy Spirit.

In some remote part of God's universe there was still room for achievement, and God said, "Let us make another system of worlds."

The devil was delegated to form the system. With a third part of the angels of heaven this great captain repaired to the remote station, perhaps a billion miles from God's central seat of govern-

* John 1:1-3.

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ment,* where trillions of tons of fiery matter were separated into many monstrous fragments. Then, by their God-given might, the devil and his angels made each one revolve; thus spheres were quickly formed and hurled in circles through the ethereal blue, around a remnant fiery ball, a sun, until a crust had formed and cooled upon their outer surfaces.

And now the real work began. God's foreknowledge had left nothing wanting. Oxygen, hydrogen, carbon and all things else of which there was any need, these workmen found all ready to their hand.

By faith they made the mountains rise, † and level valleys too they made, and hills and pleasant vales, and monster trees were made symmetrical. And flowers bloomed and herbs of various

* Psa. 103:19, "The Lord hath prepared his throne in the heavens."

† Mark 11:23.

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kind grew everywhere. And over all the lower lands deep seas were formed.

And, that the mountains might be firm, great crags of rocks were placed therein; and they were full of gems.* And far above, upon the highest peaks, eternal snows glistened in the sun's bright rays; and in their grandeur seemed beacon lights for the angels, willing workers on these new made worlds.

And down the mountain's rock-ribbed sides, and through the valleys, gorgeous with a million brilliant flowers, clear brooklets ran; and, caught by intercepting ridges which reached from hill to hill, deep crystal lakes were formed; reflecting back in minute detail, in compound beauty, each mountain, tree and flower.

While winter's hoary mantle wrapped the top-most mountain peaks, in the valleys perpetual summer reigned su-

* Ezek. 28:13.

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THE NEW-MADE WORLD.

"With harps of gold and brilliant lyres." (Page 66)

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preme. And the royal palm was there, and ferns, and oleanders, and flowers of a thousand kinds bedecked the landscape far and near, while all about, with harps of gold and brilliant lyres, bright angel-forms hovered in groups, and loud their anthems rang * in harmony with God's great plan, their faces all aglow with reflected glory. †

And this was the burden of their song:—

"Glory to our everlasting God; by him are all things made, for him our labors of love we do, hallelujah to our king!"

But their captain stood apart;
And, as the anthem swelled in volume
Like a mighty wave,
Jealousy raged within his heart,
Because all honor and might and praise
To God alone they gave.
And, as the "green-eyed monster" grew,
Fierce anger raged within
'Gainst God, to whom all honor due.
Thus did Satan conceive sin.

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* Job 28:7 † Ex. 34:30.

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Then, down amidst the throng their chieftain glided, with gracious, tho commanding, mien. A winning smile played round his mouth, as with expectant air, he waited for the last refrain to cease. And then, with his proud head thrown back, he waved a beckoning hand, at which sign all the angel hosts were gathered there before him; for, with all the celestial beings, "obedience" was their watchword; so with abated breath, they waited, expecting to hear some new command. All ears were strained to catch their leader's voice, and *this* is what they heard:—

"Who marshaled you for this great work and who did guide you here?"

Then, from a million celestial throats, came, in low, sweet tones, "Captain, it was you."

"Who outlined the plans, of wondrous magnitude, by which these worlds were made?"

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Again they answered, "It was you, our noble captain."

"Who cleft asunder the fiery mass; hurled into space the ponderous globes; and in each minute detail, directed all the work by which this glorious realm was made, now moving with such precision, by laws so firmly fixed that endless ages will not disturb its equilibrium?"

Again, with one accord, they gave answer, so sweet to their chieftain's willing ears:—

"No one but you, our valiant chief. You conquered all the force, moulded all these worlds, and stamped them with your personality."

"Just so," they heard him say; "and by the eternal God, 'twas *I* who *created* all the matter out of which these worlds were made; and unto each of you I'll give a world, if you will but give *me* all the glory."

'Twas a master-stroke; the first oath

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uttered, and the first gigantic, cancerous lie that ever "rang the changes" amidst the celestial worlds. And, from its very strangeness and audacious force, the angel hosts recoiled, and waited for, they knew not what; for as yet God's wrath had never been revealed.

And so, they stood, expectant, till Satan's countenance changed to livid hue, then, by a thunderous voice that shook the very firmaments, he hurled his mighty power against the largest of the worlds, turned it from its course, and, guiding it through the outer lines, he plunged it bodily into the central sun.

"I'll make a monstrous hell," said he, "and in it I'll imprison the soul that dares to disobey me. But," with a winning smile and outstretched arms, as if to clasp in fond embrace the entire angel throng, "each one that rallies to my standard, shall be the ruler of an entire world."

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Who will presume to tell of the doubtful struggle that surged through the minds of all that astonished angel band, or which weighed the more, fear or promise? This much we know: intelligence, as by wireless message, was flashed to the throne of God, "One third of heaven's angels are in rebellion and Satan is their leader."

When the worlds had been completed, according to God's ordained decree, Satan had set apart chief princes of the heavenly host and had given them charge of the new-made worlds, excepting one, which he reserved for his own domain,—for each world a governor was appointed, and under him lieutenants to be subservient to his will, who were to guard the encircling worlds, for by their mental powers, divinely given, they would guide them on their courses, until not a doubt remained of their equipoise of gravity; and, even then, still holding them in mind, no stone

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thereon could be removed, nor leaf of tree or flower could rise or fall without the notice of these angels.*

It was thus that plenary powers were given to these mighty ones; and, being removed apart from Satan's immediate sway, they could exercise a greater degree of freedom whether or no they would join in his rebellion. So, immediately, the devil selected angels of renown and, giving them extraordinary powers, sent in haste to treat with these superior governing princes—to have them organize their forces so that, if occasion required, with a well disciplined corps, from flank or rear, they could strike with force well nigh irresistible.

We can well imagine with what chagrin and consternation these princes beheld the sudden deflection of their largest world when from its course it veered, then, like a meteor, shot with

* Matt. 10:29.

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maddening speed straight into the central mass out of which it had but recently been carved, when all the mighty power of its governor, together with the sympathetic force of all the other princely rulers, would not suffice to hold it in its appointed way. So when Satan's ambassadors arrived, they found these chiefs already assembled in solemn conclave, and in each face was depicted awe-struck wonder and affright, because of this first apparent failure of any part of the great Creator's plans.

The wisdom of Satan's course in this was now made manifest, for this demonstration of their helplessness to cope with the devil's will, weighed much in the matter of choice as to whether they would serve their God or elect to serve the devil. Then too, aside from threats to supplant them in their "estates,"* the devil made promises to increase

* Jude 6.

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their governing powers—to endow them with godlike force to almost equal Satan's own. And so it was that they, who had never known a lie, took Lucifer's base counterfeits for genuine; and, yielding to his wiles, agreed to organize their subjects according to the code sent them by the devil.

But when messengers were sent by the ruling princes to summon those angels who had been left in temporary charge of the mighty moving spheres, they found their minds harassed with fearsome thoughts of what, to them, appeared to be an impending doom. The couriers, sent by the governing princes, were not possessed with Satan's cunning and persuasive powers to infuse their minds with full faith, and confidence enough to acquiesce in his rebellious scheme; so these loyal guardian angels, with scorn, rejected the overtures of Satan, and precipitately fled to gain the shelter of God's hand; and so

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the devil's returning envoys could not report success complete of their important mission. Therefore, when the devil learned that not all that he brought with him were enlisted in his cause, but that some had gone in haste to tell of his heaven-dividing scheme, he marshaled all his forces to organize his army.

Selecting an all but boundless plain, upon a sphere apart, a thousand times larger than our world, it being the one he had reserved, Satan gathered all his clans to prepare for active warfare.

Near the border of this plain a lofty mountain reared its crest and upon its peak, where the crystal and diamond studded crags* reached forth and formed an alcove seat, the devil took his place,† and to right and left and back of his imperial throne, faithful couriers

* Ezek. 28:13.15.

† Isaiah 14:14, "I (the devil) will sit also upon the mount, in the sides of the north . . . I will be like the most high."

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took positions, their zealous hearts athrill with anxious thoughts of wonder at their new relationship to this rebellious king. Ten thousand times an hundred million angels filled the broad expanse below, to a thousand leagues beyond the reach of mortal vision; and as they gathered there, they bore no longer tuneful lyres or harps of gold, but in their stead were implements of war:—lances like burnished steel, and fiery darts and shields, and coats of mail that covered from head to foot their forms that, as yet, portrayed the image of their Maker.

When they were all assembled, the devil raised his hand, a signal for attention, and silence fell on all the mighty throng. By a sign the devil brought his couriers to his side, and thus did he address them:—

"Go ye, my valiant, loyal guards, command your comrades yonder; divide them into squads an hundred in a band,

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and, by election, over these place leaders of renown; then group these bands, ten bands, together, a thousand angels in a place, and over them, from among the first elected leaders, select and place captains fit to rule; then again thou shalt form divisions of an hundred thousand souls, and, by complicated, strenuous drill, *their* chiefs shall be selected and established; ten of these divisions shall constitute an army corps, and the generals who take command of these *I* will appoint. When your work has been completed, march them all before me here and I will give them their commissions and they shall know my countersign."

To each willing aid the devil then gave a jeweled speaking-trumpet, which from his crafty hands, with due obeisance, they received, and hastened to their appointed tasks.

No sluggard band were they, and ere tlong he mingling hosts, in perfect mil-

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itant form and rhythmic motion, moved in battle array before the devil's throne. It was a grand and mighty army; a sight to thrill the soul of any monarch, be he demigod or demon; and so the soul of Satan magnified itself and, willing to demonstrate his god-like power, he gave his energy full play and, by a wave of hand, he removed his entire army, with himself, beyond the limits of all the encircling worlds. There, for a time, he drilled them in the manual of arms; they were trained to charge and counter-charge and over-ride an imaginary foe. And then he formed them into positions for observation and faced them all about so that each one had an unobstructed view of the whole world-system which they had but recently constructed. Then, stepping out before them, the devil redoubled his energy, gave his power full vent and they beheld this awe-inspiring scene:—

Each individual world turned back

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upon its course and revolved the other way;* then, right about the half of them were turned again and, passing their fellow worlds, volcanic caverns were burst asunder in their sides and sulphurous gases freighted with flames of liquid fire burst forth and shot from world to world; and deafening tones of reverberating thunder made tremble all the domes of heaven, so that in each angel heart there was a thrill of mingled fear and wonder. But the devil laughed with boisterous glee and exercised himself; and then, except one large world, he turned them back again, and sent them rolling on their courses as they had been at first.

It was now that Satan congregated all the flames that had escaped from out the several worlds and wrapped them round about this straggling world until in bursting, burning fury it exceeded, in

* Isaiah 38:8. So the sun returned ten degrees, by which degree it was gone down. Jos. 10:13.

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awful magnitude and grandeur, aught else that they had ever yet beheld. And once again did Satan gather all his mighty force and power and hurl, with triple lightning speed, this monstrous ball of burning sulphurous fury, straight toward God Almighty's throne. Then turning round about, with curses on his lips, he bade his army bend the knee and swear allegiance to his banner; and he took an oath from one and all that they would serve him through the endless ages.

Thus did Satan bid defiance to his God; and with a derisive shout of laughter, that found an echo in each rebel's heart, he gave command to settle on the largest of the worlds, where he had organized his army. It was here the devil thought to have his throne, from which central seat of power, he would govern the new world system, which now appeared to be so firmly within his grasp.

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WAR IN THE HEAVENS.

CHAPTER VI.

In which we tell what the sun, moon, our world, and the comets were before the beginning of time; and how, because of the devil's rebellion, they were transformed into their presen relative positions and conditions.

Around about his "great white throne," God's remaining loyal subjects gathered and in anxious silence waited. An awe-inspiring, jarring, hurting thought permeated every heart, filled all of infinite space, and a darkling shadow rested on the brow of Almighty God.

Each angel, tho he were distant millions of miles, either on pleasure bent or performing some labor of love, felt perceptibly the jar of discord; and, halting in his flight, an instant paused, then, from toward God's throne there came an imperative summons which instantly all obeyed, urged to wondrous

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speed by a *new* impelling force. Thus from every side did heaven's millions gather, and, being directed by Gabriel's clarion trumpet notes, took positions to right and left, where, with minds disturbed and palpitating hearts, they awaited God's command.

Now it was, as in expectant attitude they stood, a strange, new thing appeared:—from out the depths of space a monster world, aflame with burning, maddening fury, bore down upon them in apparent irresistible force and grandeur.

Encircling round the throne of God, were stars of minor magnitude, on which were elysian fields of edenic beauty,—flowery dells, and hills, and dales, and castled rocks, babbling brooks and crystal lakes. On these the celestial beings often gathered in joyous, abandoned pleasure, for God had set apart these smaller worlds for places of recreation.*

* Ez. 28:13, "Thou has been in Eden, the garden of God."

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Nearer and yet nearer drew the blazing world and, as the hosts of heaven gazed in half-affrighted awe and wonder, there appeared, pursuing the even tenor of its course, one of these minor worlds directly athwart the path of the oncoming monster demon, which now leaped forward with increasing speed until, with deafening crash, full force, the smaller world was struck and swallowed up in the mass of burning matter. And now, as if the combined energy of heaven had been centered at that point, a mighty explosion burst asunder the monster's forward part and checked its onward flight. An hundred thousand miles in every way the flames shot forth and burst, and burst again, and scattered sulphurous, burning fragments far and wide.

Then God gave quick command to Gabriel, "Sound the charge." And, led by Michael, the hosts of heaven wheeled into line and, being strength-

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ened by their God's resistless power, hurled the monster back a million miles or more, and, leaving it at rest, reported back to God for further orders.

And the fragments, that because of the explosion were thrown beyond the world's attractive power, wandered off, innumerable meteors, to remain for ages in the depths of space, or to visit other worlds; and so even now, tho thousands of years have intervened, they come, these silent messengers, to bear mute, tho forceful witness, how the devil would have destroyed God's central seat of power.*

While Michael and his army were reassembling round the throne, the loyal guardian angels, who refused to serve the devil, arrived and told of Satan's treason. Then, under Michael's royal banner, two-thirds of God's remaining subjects were formed in battle array, and a hundred thousand angels,

* Psalm 33:13-15.

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strong and true, were delegated to Gabriel's special charge* to guard the flank and rear of Michael's army.

What need that we should try to place before the minds of mortals the thoughts of doubt and consternation that contended for admission to the mind and heart of every angel there.

For countless ages, for time was reckoned not, sweet peace and universal harmony had reigned supreme. Each successive, created world, until now, had kept its appointed place, and the minds of all of heaven's celestial beings had moved as in a groove. What, then, could be the cause of spheres and angels going counter to God's will? Each new creation had necessitated penetrating farther and yet farther into the depths of space, with a corresponding increase of power to creatures, and greater trust of their creator.

This much their penetrating minds

* Daniel 10:20-21.

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could grasp, but how could God spare the lives of rebel angels with justice to his remaining loyal subjects? Or, if perchance he should destroy, then how escape the censure of having created them in vain? Then, into the mind and heart of each one came, as if 'twere whispered, emanating from a thought-discerning God, knowledge, that in the coming fight the Spirit's almighty power would be made manifest; and, by some process not yet to them unfolded, a new joy was held in store, of victories gained and strength increased by opposition. So Michael, with these new thoughts born within his soul, hastened with his army to intercept and thwart the devil's plans—to engage in battle for their God.

They found the devil fully prepared, and no mean antagonist was he; for, with the knowledge and power that God had given him, and with an army of angels that now began to realize the

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awful significance of their folly,—that the issue might mean life or death, he met with frenzied fury the onslaught of God's oncoming legions.

But Michael had the greater number, and by sheer preponderous strength he drove the devil and his minions toward the central sun; and, being hard pressed there, they hesitated not to hurl with telling force, great balls of liquid fire carved out of the burning mass.

It was now, by the devil's orders pre-arranged, the volunteer governing princes rallied all their forces and, with the strength of desperation, charged Michael's* army in the rear; but Gabriel, being forewarned and, acting under special orders from his God, did strike them all with blindness,† and thus "in chains of darkness," as prisoners of war, back to their Creator's throne they were conveyed.

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* Dan. 10:13. † 2 Kings 7:18.

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And so the battle fiercely waged till none of the inner globe remained; and, being freed from its magnetic, attractive force, the outer worlds swung off with fast-increasing speed, ceased their rotary motion, their outer crusts collapsed, and their internal fires burst forth as aimlessly they wandered* into space:—it was thus the comets had their birth.

But what was this new thing that settled like a pall, a creeping, murky darkness that came from every side? For now that their material sun had been extinguished in the fight, the devil and his angels first learned the dire calamity brought on by disobedience;—the forfeiture of God's reflected light.†

Then, with an agonizing shriek,
The devil gave command;
And into dense and compact form,
He gathered all his clans.

But now again did Gabriel sound the

* Jude 1:13. † Ex. 34:35.

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charge, and with crash on crash of deafening thunder, Michael and his warriors assailed the hosts of night. With almost equal force the devil and his minions met their volts; and with curses on their maker, stood back to back and fought; and pandemonium reigned, and fear seized each quaking rebel heart; but, since death's decree had not yet been proclaimed, their ranks were not reduced.

Thus back and forth the armies surged, with at last diminished strength, when Michael, with his angels withdrew and paused to rest, and plan for further action. No thought had they of abandoning the fight, for God's command to them had been, "Disperse the villain rebel band and put them all to flight."

Then the devil's clans drew close together and passed the word along that God's army was defeated. And hellish glee was depicted in each face, and

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chatterings and curses were heard on every side.

It was now, as Michael's army stood and waited, as in the mellow light of an after-glow, the brilliancy of God's own glory approached* from toward His throne; and the "Word" with all his spirit power came hovering o'er the throng, and into every several one infused the strength to equal any four the devil had in line.† Then, the Spirit taking full command, from four different sides, "God's Word,"‡ their battle-cry, the charge was on again, and, with the blinding flash of the light of eternal day, they onward pressed, nor paused until in the very center of Satan's hosts they met, and separated into four shivering, cringing parts, his now thoroughly frightened followers. Then right about they turned and smote the huddling groups until each rebel found

* Heb. 1:3. † Luke 22:43. ‡ Heb. 4:12.

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himself alone, when, with a cry of anguish, he disappeared into "outer darkness."

Then round about the royal standard
Rallied all the angel throng,
And a mighty shout of triumph rent the air;
While amidst the smoke of battle,
Burning remnants of the ruined
Worlds were bursting and were floating everywhere.
And lo a voice most tender
Brooded o'er the angel host,
Saying, "Gather up the fragments,
That nothing may be lost."*

Then, when everything was ready, and all that yet remained from the devil's work of destruction was carefully gathered in, back to the eternal throne God's army went; and, standing there on either side, presented their report, and with them was the valiant Word,—the prince of heaven's domain;* and He it was that told the story of Satan's perfidy:—"From the matter that thou gavest the devil, he con-

* John 6:12.

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structed worlds of wondrous beauty and reserved a central sun, round which the worlds revolved. And, when they were completed, he proclaimed himself creator and took Thy name in vain; and the angels too that he took with him, rebelled against Thy power, and took oath to serve and worship Satan there.

"But Michael, with these Thy valiant subjects, fought and drove them toward the inner globe, where the rebels, in their efforts to withstand the onslaught of Thine holy ones, did cleave asunder and use the central sun of gravity for weapons, until it was all exhausted. And the outer world caught fire, and drifted into space, and with bursting fury scattered fragments here and there. Then Michael and his army, strengthened by Thy Spirit and Thy brilliant light of glory Thou didst send, with energy redoubled, fought and routed Satan's minions and drove them into the outer darkness.

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THE FIGHT.

"They hurled great balls of liquid fire." (Page 92)

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"And we gathered all the fragments
Of the worlds that Satan built,
And brought them here to Thee
To do with as thou wilt.

"And the rebel princes that volunteered to serve in Satan's war, and who, by Gabriel's faithful band, were bound in darkness, we have also brought and now await Thy pleasure concerning them."

Then spake the God of heaven, and His voice was heard through all of His domain,—deep as thunder,* sweet as music, rolled like rippling waves of light:—

"Well done, my faithful servants. My blessing now I freely give to you, since now you understand that I must place a limit to the power I give to created celestial beings, and,—

"Because the responsibility
Is always very great,
I've conceived a plan of magnitude
I will now inaugurate.

* Ex. 19:16.

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"Bring to me the fragments of the worlds and of the central sun of gravity that Satan and his angels used in their rebellious fight. We will make other worlds according to the plans I gave the devil. Two shall be of almost equal size* and *one* of them we will wonderfully enlarge upon. Besides the inanimate things I will create and place upon *this* world animals, birds of the air, and fishes in its seas, and millions of other things will live thereon; and everything shall reproduce and 'bring forth of its kind.' And a governor there shall be, for we will create man, and he shall have dominion over all. Time also we will now create; seven times shall be the probationary period of man's mortal existence.

"And the devil's jealous rage will manifest itself, and he will interfere, so that to every mortal's body death will come, but his spirit shall survive. And

* Note: The earth and Venus.

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I will provide a Saviour, and all the sons of men, who in their flesh will conquer Satan, through that Saviour's name, I will resurrect and glorify, and they shall be with me, to help us rule the universe, for they will be the redeemed 'sons of God.' "* Then, "the morning stars sang together and all the sons of God shouted for joy,"† because, for man, there would be "hope of eternal life, which God, that cannot lie, promised before the world began;"‡ and also of a Saviour King "who verily was foreordained before the foundation of the world."§

Again God said: "Thou shalt take the monster-burning world, with which Satan thought to storm the battlements of heaven, and bid it pause to find eternal rest, where Satan placed the central sun of gravity, round which the other worlds revolved; and from its

* Rev. 21:7 and Heb. 1:14. † Job 38:7. ‡ Tit. 1:2. § 1 Pet. 1:20.

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depths of blazing fury extract the burned-out star, and let it be a reflecting satellite, encircling the new world made for man,* and we will give it power to cause this world's briny waters to ebb and flow. And this new world, which by the name of earth shall hence be known, shall, with its reflecting moon, revolving as they go, encircle the monster sun of heat and power. This sun, being in the position of the magnetic globe of fire which held the other worlds in check, these worlds now being wandering comets, at stated periods shall visit, and, being caught by the sun's magnetic force, will, with energy augmented, be hurled back upon their courses to make another voyage through the depths of space.

"And when thou hast formed the other worlds of the remaining fragments, some larger and some smaller than the world we make for man, they too shall

* Psalms 115:16.

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revolve around this sun and so complete a system to replace the one destroyed by the devil.

"Of the fiery matter cast into space, when we checked the monster burning world, thou shalt collect enough to form a little star of wondrous brilliancy; and when the time has fully come, it shall be set to herald the birth and mark the place of mortal's Saviour.

"We will remember the awful threat with which Satan seduced his angels when into the central sun he hurled, with malicious wantonness, a world of magnitude and beauty; then called this blazing fury hell, and into its sulphurous, fiery depths he thought to plunge the soul that dared to disobey him. So, from the remnants of this same hell shall the earth now be constructed, and in its core shall be, intensified, the heat of the brimstone fire* with which the

*Job 28:5. "And under it (the earth) is . . fire."

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devil thought to conquer Michael's army. Within the very center of this fire-constructed, superheated hell, deep,* wide and dark shall be a hollow space; and within this prison, 'in chains of darkness,' † thou shalt put the co-rebellious princes, there to await the end of time; but the devil and *his* angels we will tolerate, and utilize to strengthen the will of man, until the time has fully come that, being deceived by Satan, the sons of men will slay their fellowmen so that their blood will flow like water in the land; then we will seize and bind and cast into this prison vault,‡ the malicious instigator of all their woes, and set a seal upon him: Then the devil, finding himself in company with his former fellow-conspirators, will, with them, form a pact, and swear eternal vengeance on the sons of men, and lay plans for the destruction of the 'be-

* Job 11:8. † 2 Peter 2:4. ‡ Rev. 20:1, 2.

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loved city' of my elect. * These, during Satan's imprisonment, for a thousand years, will rule the world in righteousness;† and, for that length of time man's genius shall have full sway without the devil's interference. And man shall cleave the air, and dive beneath the seas; shall, by electric power disseminate the darkness wherever man shall dwell, and they will talk from zone to zone, for distance then will be as tho 'twere not. Then everything shall be at peace, and death shall stay his hand from every man until an hundred years have run their course,‡ so that wisdom will have time to crown the brow of every mortal. §

"But when the end of time has come, the devil and his cohorts shall be 'loosed a little season,' and they will spread themselves abroad upon the earth and, by their wiles, will breed

* Isa. 65:9. † Isa. 54:7, 8. ‡ Isa. 65:20.
§ Isa. 32:4.

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sedition in the minds of men*—will marshal them to arms and lay siege to man's central seat of power.†

"Then I will judge the devil,
Tho he shall have the earth
That we are going to make;
For is it not the fragments
Of the once glorious realm
That Satan tried to take?
And the sons of men who serve
The devil in that world
With Satan shall be judged
And into fire be hurled.

"For at the end of time we will burn this world with fire, and it shall be called hell; and in its fiery depths, to its burning brimstone surface, and within its attractive force, shall the devil and his angels, and the 'naked souls' of sinful mortals be confined forever; and we will cast this hell away into the 'outer darkness.'

"And the rebellious princes, with their lieutenants and attendants, shall each take charge of his respective blazing comet-world; the one of which he was

* Rev. 20:7-9. † Isa. 55:5.

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appointed governor when these worlds were first constructed and completed—shall follow them, and at their farthest point of divergence from the sun, shall turn them back and hurl them on their courses. Thus in strenuous effort throughout the endless ages of eternity shall they be constantly employed.

"The largest comet-world, the one on which the devil organized his army and thought to have dominion, for seven times shall wander burning in the depths of space, that incipient sin may be purged therefrom.* Then shall its wondrous beauty be restored, and, mortal's world, being on fire of hell, shall be displaced by it;† and, upon the expansive plain, where Satan's hosts assembled, shall be my City Beautiful,‡ with "streets of gold" and jeweled walls§ of equal length and breadth and height, and there shall be my throne

* Gen. 4:10. † Rev. 21:1-3. ‡ Rev. 21;2. Rev. 21;16.

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where we will dwell forever and forever."*

Then all the hosts were filled with awe,
  Nor could they understand;†
But wondered at the magnitude
  Of God's unfolding plan;
For how could flesh and blood defeat
  The devil and his clans?

But firmly fixed in all their minds was this: That God is all in all, and He the only source of all the power that is,‡ and His will is law infallible to every one.

Then there arose a mighty wave of vibrant, thrilling sound of music, deep-toned and glorious:—"Hosanna to our God; our king forevermore."

Then silence reigned, and again God's voice was heard:—"Take heed, my loyal subjects: no other worlds shall be constructed until the end of time; for every act, even each thought of mortal§ must be recorded in a book,‖ for I will appoint a day, in which to judge the

* Rev. 21:22. † 1 Pet. 1:12. ‡ Rom. 13:1.
§ Heb. 4:12. ‖ Rev. 20:15.

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world, then 'time shall be no longer.' * Now therefore hasten all to your appointed work, for the mists of heaven thou shalt collect, with which to cool the outer surface of the reconstructed world, that it may the sooner become man's habitation.† You must also guide the comet-worlds until the end of time, for not a single star must be consumed by these lost wanderers through the realms of space.‡ And, when the end of time has fully come, thou shalt collect the remaining meteors; we will restore their former sulphurous heat and with them we will overwhelm the devil and his rebellious cohorts and all the sons of men§ that join them when at the battle of Armageddon,‖ they try to capture the 'beloved city' of Mine elect.¶ Then shall the earth's crust be broken down,** 'shall fall' and the fires

* Rev. 10:6. † Gen. 1:2. ‡ Jude 13.
§ Rev. 16:14, 15, 21. ‖ Rev. 16:16. ¶ Rev. 20:9.
** Isaiah 24:19, 20.

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of hell burst forth so that 'the earth, and the works that are therein shall be burned up.' And I decree that this burning world, the comets, sun and moon, shall forever be a warning to all celestial beings,* for they proclaim the dire effects of Disobedience, Treason and Rebellion."

* Rev. 14:10. "And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Isaiah 66:24. "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

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PART THIRD.

SATAN AND THE FLOOD.

CHAPTER VII.

In which we tell of Satan's seven periods of existence, the reason for an antediluvian, tropical state of our earth, and for the flood.

The devil may be said to occupy, in the past, present and future, seven periods of existence in a constantly descending scale of power:

First, — as God's greatest celestial prince—the "Anointed Cherub."*

Second,—a rebellious prince at large.

Third,—(in time) from Adam to the flood.

Fourth,—from the flood to Christ.

Fifth,—from Christ to the millennium.

Sixth,—during the millennial period, and

* Note:—None but God's *greatest* ruler would have dared undertake a rebellion,

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Seventh,—(after time) in hell.

In the Bible the term, "the Lord's anointed," invariably refers to a king, a ruler of countries and peoples; so we must conclude that as "the Anointed Cherub," in his first state, Satan was God's greatest prince, ruler of all celestial worlds and beings, responsible and subservient only to God.* We can therefore understand something of what the devil lost by his rebellion and fall, and tho he was allowed full control of his co-rebellious minor angels, an innumerable host, until the creation of man, Satan's power to do harm was no doubt obviated by the vigilance of God's remaining loyal angels; and so, during his second state, we can conceive of Satan wandering aimlessly from planet to planet accompanied by his fellow evil conspirators, perhaps holding court

* Note:—Altho Ezekiel (28:12) speaks of "the king of Tyrus," Satan is evidently the subject of this prophecy, for "the king" was never "in Eden, the garden of God," nor was he "created."

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in mock imitation of his Creator, being repeatedly interrupted and routed by God's loyal hosts.

Upon the advent of man and animals, however, the devil found scope to exercise his designing villianies. In this third period of his existence, not content with having caused the fall of man, Satan evidently interfered with the reproductive powers of "all flesh," thereby producing such a conglomerate mass of hideous monstrosities that a flood was necessary to "destroy them;" and with the exception of the pure-bloods, "two of every kind" "to keep seed alive upon the face of the earth," all were drowned. Man, and even the "sons of God" did not escape the devil's evil machinations, for we are told, "there were giants in the earth in those days," because of the intermarriage of celestial* with terrestial beings. These "sons of God" were evidently angels under the influence and supervision of

* Note: See page 174.

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the devil, because "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

But for the fact that "God breathed into man's nostrils the breath of life and he became a living soul," instead of the Darwinian theory that man was evolved from a monkey, the apes and monkeys could easily have been the result of this indiscriminate cross-breeding of God's creatures.

Since the devil was able to appear in the form of a serpent and utter words intelligible to Eve, no doubt he could and did continue to employ similar methods through this third period to deceive and cause man to wander farther and farther from his Creator.

God had commanded that the animals should "bring forth after their kind," but Satan evidently had power to blind the eyes of these creatures re-

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garding their affiliation with their kind, for "God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon the earth. And the Lord said, I will destroy man whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air." The "corruption" spoken of here, for which God "destroyed all flesh," was evidently something more than the destruction of each other, for this savage nature of animals still continues, and if God had allowed the same "corruption" to continue after the flood, for which He destroyed them, He would have been inconsistent, and this we know to be impossible.

Thus it was that during the devil's third period of existence and man's second period from the garden to the flood, Satan exercised such a degree of power over both men and animals that they were corrupted beyond redemption;

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and so God brought about a flood of waters to "destroy all flesh from the face of the earth."

As a training school, however, an example of sins to be avoided, this period was of great importance, an essential factor in the development of future man's moral character.

It was during this period that the prehistoric animals, whose bones form our phosphate beds, inhabited our earth, and that the immense tropical forests, which form our coal beds, grew and flourished. Then the climatic conditions were vastly different from what they are now, because, while "all things are possible with God," yet we know that, in dealing with man, God operates through existing material agencies which are susceptible to analysis through man's reasoning powers. Of course we have no conditions in any clime on earth now whereby "forty days" rain would precipitate enough

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water to cover the "mountain tops" to a depth of "fifteen cubits upward." Evidently "the waters that were above the firmament,"* were suddenly precipitated upon that portion of the earth inhabited by man. Then, too, the mountains were not so high as they are at the present time.

The warm tropical condition of the earth at that time is easily accounted for: the earth's crust was evidently very much thinner than it is now; and until it had attained to a certain degree of thickness, our earth cooled much more rapidly than it has since, until at present the internal fires are apparently holding their own and there is no perceptible change in the temperature. Of one thing we are certain: before the flood, "times and seasons" were very uncertain.†

While there might have been a glacial period, for God could have removed

*Gen. 1:7, 8. †Gen. 8:21, 22.

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our earth far from our sun in order to cool it more quickly, the earth *must* have shifted on its axis at the time of the flood; this would account for mastodons being frozen up in the ice, and for so-called glacial rocks scattered so widely over our country, supposed to have been brought there by icebergs, but they might have been meteors from some other planet.

Since there was no rainbow before the flood, the conditions must have been such that a rainbow was impossible; the sun shone dimly through "the waters that were above the firmament," but God was going to change conditions and make them such that another flood would be impossible by the ordinary methods of nature. This He undoubtedly did, and then God established a "covenant" with man and with "every living creature," that there should no "more be a flood to destroy the earth." He says, "I do set my bow in the cloud, and it shall be for a

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token of the covenant . . . and the waters shall no more become a flood to destroy all flesh."

Because of the superabundance of moisture or water "above the firmament," *then* the greater part of the earth must have been a tropical climate, which easily accounts for the luxurious and giant growth of vegetation, and the great number and mammoth proportions of the antediluvian animals.

Another reason for the abnormal size of these animals might be assigned:—We have found that by the mating of mortals, who were no doubt of ordinary size, with celestial beings, "giants" were produced; so also, animals of gigantic size might have been the result of their failure to obey God's command. to "bring forth after their kind."

In our "sister planet," Venus, we have an illustration of what our earth probably was at that time. The density of the clouds hovering in the atmosphere

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of Venus prevents us from observing its surface except a glimpse of small areas at rare intervals, if indeed we ever see the body of the planet at all.

There were, no doubt, long periods of time when the sun failed to give even her pale light over at least a great portion of the earth; therefore more sunshine and a more rigorous climate was essential to the development of man's intellect, for his convenience and for the growth of food-stuffs that could be preserved for a longer period of time than could those that were grown in so warm a climate; so we hear God saying: "While the earth remaineth, seed-time and harvest, and *cold* and heat, and summer and *winter*, and *day* and night shall not cease."* (Italics mine.)

The longevity of the human race from Adam to Noah, is easily accounted for if we take into consideration God's desire to have the earth populated by

* Gen. 8:22.

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the ordinary process of reproduction or birth of the human family, the fact that man had so recently come from the hand of God absolutely perfect, his nomadic, out-door life and the absence of the innumerable diseases "flesh is heir to" now. Just a word here regarding the age of our earth:—The great craters caused by earthquakes, into which animals and even trees have been known to fall, the earth closing over them at once—these could become petrified and so remain intact for ages —"lost rivers," through whose channels large bodies can be instantly conveyed to vast depths, and then subsequent volcanic upheavals and even earthquakes could so disturb the river's course that no trace of it could be ound; these facts make utterly impossible any authentic or reliable record of time that may be established by geology. Therefore the "cycles of ages" required to fill above the aforesaid bod-

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ies and obstacles, and prated about by scientists, so called, are mere dogmatic statements of unsupported theory. There is nothing in geology to contradict holy writ; in fact I find in the Scriptures an infallible key to unlock and make plain those things discovered by geological research.

It is reasonable to suppose that before the flood a much larger part of the earth was covered with water than is at present, because at the time of man's creation, when the crust of the earth was thin, a depth of waters such as we have in our oceans to-day would have been impossible, so even less water would have covered a greater area; it is also reasonable to suppose that at the time of the flood, large portions of the earth arose bodily from the ocean's bed and "the fountains of the deep were broken up;" thus causing a rush of waters, a tidal wave, that would help materially in flooding the "mountain

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tops;" though the shifting of the earth on its axis would more easily account for the unusual and seemingly miraculous phenomena. While the extreme wickedness of man and the utter corruption of "all flesh", merited destruction, to have destroyed them all would have been a complete victory for Satan; therefore, in order that God might ultimately triumph over "the powers of darkness," it was necessary "to keep seed alive upon the face of the earth" and we can easily understand how appropriate an ark would be, by the use of which God could and did, by the most natural causes, transfer his creatures to some spot where conditions were most favorable for their preservation and reproduction. It is evident that at some time or other large portions of the densely forest-covered earth sank beneath the waters to rise again at a later period, because fossils and sea shells are found in coal beds and other-wheres.

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There may have been a number of upheavals that brought to light our western hemisphere, so that the water level would not have been increased to any great extent at any one time; tho at this distance from "the cradle of our race," the sinking or rising of a whole continent would have created scarcely sufficient disturbance there to have been recorded in Moses' account of creation. God intended that man should know about the turning point in his earthly career, else we would probably not have had a record even of the flood.

Since volcanic heat accompanies such a vast upheaval all fishes and other sea animals were killed, and their bones, rolled together by the wash of waters, very naturally formed our phosphate beds.

"And the waters returned from off the earth," because, in all probability, in the re-adjustment of our earth's crust (after it had become sufficiently

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thick), the oceans were made much deeper than they had formerly been, thus making room for the waters that covered the inhabited parts of our earth. Such a deepening of the ocean's bed must have taken place when our western hemisphere arose out of the briny deep; or, perhaps the fabled, mythical "Atlantis," with its surrounding inhabited country, at a much later period than the flood, sank and made room for the waters displaced by the rising of the new continent.

Thus we can see that by the most natural of causes God brought about a flood. By natural physical causes he also enlarged the landed surface of our earth, and changed the climatic conditions, making them more suitable for the habitation and development of man; therefore we say, let the atheist, agnostic, Christian Scientist and the infidel disprove that God predicted and brought about a flood of waters by

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natural physical causes, which fact history and geological research prove conclusively; then we will take more stock in their vain endeavor to eliminate and annihilate a literal material fire-and-brimestone hell, which God has predicted, and by causes just as natural and literal will bring about.

Why did God create and place man upon our earth while it was so circumscribed and while it was yet in such a tropical or semi-tropical state? And why should there have been a tropical period of our earth with gigantic vegetation and mammoth animals?

In these there was a two-fold purpose:—

First—our earth is the nursery and training school of the universe; and,

Second—such a condition of climate was necessary for the growth of vegetation and animals out of which to form our phosphate deposits, our coal beds, our oil and gas necessary for the use of

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man, in his present state of civilization, whose needs God always has and always will provide for, because, "known unto God are all his works from the beginning."

In regard to man's education and mental development, altho he was perfect as a physical being, as an intellectual being, God started man at the very bottom of the ladder; placing him in the "Garden of Eden" where climatic conditions were perfect —the veritable nursery of the human race—where absolutely nothing could harm his body until he could become thoroughly conversant with the growth of all fruits and vegetables, and with the habits of all animal life, at least such as would be of use to him during his probationary period on earth.

It is not to be supposed, however, that *all* the kinds of animals that inhabit our earth now, and also of those that have become extinct, were in the

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Garden of Eden. As there are entirely different species of animals in the different countries of our earth to-day, no doubt it was so in the early period of the world's history; therefore it is not at all likely that Adam and Eve, while strolling in the Garden of Eden, found it necessary to walk around or climb over a saurian, several hundred feet in length, skeletons of which are found in our western hemisphere.

The dethronement and banishment from the presence of God would probably have been sufficient punishment for the devil and his angels had they not interfered with God's plan of producing "begotten sons" of the human race to replace the devil and his disobedient, rebellious angels in the heavens.

Adam and Eve were commanded, before the fall, to "multiply and replenish the earth," and, as they were given "power over all things on earth,"

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sufficient governing powers would have been developed by them so God could have "translated" them, as he did righteous Enoch,* to his heavenly kingdom and they could have filled the positions made vacant by Satan's rebellion. In this case we can reasonably suppose that God's world-building could, after a brief space of time, have continued uninterruptedly and gone on indefinitely; their governors and inhabitants would have been provided for from the translated sons of men, and the earth would have continued a veritable nursery of the universe for ever and for ever. By this plan, because of their mental training during their physical growth, men, after being translated into celestial beings, would, no doubt, have been superior to created angels.

Realizing all this, and that God was utilizing for His own glorification the

*Gen. 5:24.

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conditions brought about by Satan's rebellion, his envious jealousy no doubt prompted the devil to again interfere and try to thwart God's plans. In this first plan for man's existence, inaugurated by the Lord, *all* men would have been saved; but by Satan's diabolical scheme to alienate man from his God, it became possible for man to conquer the devil, thereby gaining knowledge and strength, glory and honor and power, far greater than would have been possible without the devil's interference. But, as a just punishment for his pernicious meddling, after God has utilized Satan and his minions in the strengthening processes of man to fit him for the exalted position of an "heir and ruler" in the heavens, God will make this world a burning hell into which the devil, his angels and the vile accumulated excrement of all time will be cast, and all will "flee away from the face of God" and wander forever in

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outer darkness.* Thus did Satan lose the liberty he had before the world was, and by his own volition made possible the birth, growth, glorification and crowning of the Saviour of our race, "God's only begotten Son," who, under God, rules the universe with greater "honor and glory and power" than had Satan, the "Anointed Cherub" whom Christ supplanted in the economy of God's universal government. But since God neither does nor says anything in vain, it is not in conformity with our idea of an all-powerful God, that He would allow Satan to thwart and forever defeat a plan that He had inaugurated. Then, since Venus is practically in the same condition that our earth was in during the antediluvian age, when man was created, placed in the garden of Eden and commanded to "multiply and replenish the earth," it is not only possible, but quite within the limits of

*Gen. 1:2, also Matt. 8:12.

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reasonable probability, and so we predict that, at the end of time, when a sufficient number of the sons of men shall have "become priests unto God," when our earth shall have "passed away," *then* will our sister planet, Venus, become the nursery of the universe; will be made to serve the purpose for which our earth was first intended. Another race of beings "made in the image and likeness of God" will be placed thereon, and these, having no evil tempter to ensnare them into an act of disobedience, will "multiply" uninterruptedly, and when they shall have attained to a degree of knowledge to be able to fill the position that God originally intended that the descendants of Adam and Eve should fill in the heavens, they will be translated and "go up higher," and so God will eventually triumph over Satan and will carry out His original plan of peopling all future created worlds with begotten sons in-

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stead of created servants. Thus we see that Satan's attempt to usurp authority and interfere with God's purpose, has enlarged his plans to a degree beyond what God had apparently originally intended. And, although God no doubt "foreknew" what the result would be, yet as an example, a practical demonstration of his power to make even the most diabolical intrigue work for His own eternal glory, he allowed Satan to interfere, and for a time revel in apparent victory, in order to render the more effectual and crushing Satan's ultimate defeat.

We have given an all-sufficient reason for the antediluvial world and for the flood; and just as God, by a great convulsion of nature, a flood of water, blotted out the deformities and sins* and the huge animals that had served their purpose and were of no further use, so also, when the earth in its present con-

* 2 Peter 3:13.

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dition shall have served its purpose, by another convulsion of nature, by volcanic fires, God will destroy it and in its place in the universe will be "a new heaven and a new earth, wherein dwelleth righteousness."*

The fourth period of Satan's existence, from the flood to the Christ, is marked by his ability to take full possession of men, who were often "possessed of the devil."

But either God curtailed the devil's power to further interfere with animals or, having reduced them to a state of savagery and antagonism toward their governor, man, Satan deemed it wiser to give man his undivided attention. We are inclined to accept the former view, for, concerning Job, the devil said to God, "Thou hast hedged him about;" and, not until God gave him permission, was Satan able to bring

*1 Peter 3:21.

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down fire from heaven and destroy Job's sheep and servants.

The "legion" of devils, that possessed the man in "the country of the Gadarenes," must needs obtain permission of Christ before they could "enter into the swine."

Concerning the fifth period, our present dispensation, we do not think there is such a radical curtailing of Satan's power over men or of his retirement into the mists of obscurity as some would have us believe. Not having any direct revelation from God or inspired prophet to point the finger of denunciation at some "son of Belial" and say, "thou art possessed of the devil," we are apt to forget that "the devil as a roaring lion, walketh about seeking whom he may devour." But after the birth of Christ Satan and his angels were confined to our earth. Jesus said, "I saw the devil as lightning fall from heaven." Since Christ "was wounded for our

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transgressions—was bruised for our iniquities," Satan may no more appear before the court of high heaven and accuse the sons and daughters of men.*

During the sixth period, which will be the time of the millennium, Satan will be "bound" and cast "into prison," then only the evil effects of his former false teachings will crop out in an occasional "sinner," who Isaiah says "will be accursed."

The seventh and final period of Satan's existence will be spent in hell, after his last and crowning act of villainy and seditious rebellion at the end of "time" when, having been loosed from prison, he will "go forth unto the kings of the earth and the whole world, to gather them together to the battle of that great day of God Almighty."†

Thus we see that Satan's first and last overt act of sin was, and is, to be

* Rev. 12:7–11. † Rev. 16:14.

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rebellion; and, since *disobedience is* re-rebellion, they who refuse to comply with God's plan of salvation are rebels in the sight of Almighty God—co-workers with the "prince of Beelzebub."

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THE JEWS' EARTHLY KINGDOM (yet to come): "For the Lord will have mercy on Jacob, and will yet choose Israel, and will set them in their own land." Isaiah 14:1.

CHAPTER VIII.

In which we tell of man's seven periods of existence, discuss the Jews' future political sovereignty, and theological questions relating to the Jews, the Christians, and the heathen, and define their relative positions in God's future heavenly kingdom.

While man's probationary period on earth is divided into seven periods of *time*, of one thousand years each, beginning with Adam and ending with the "judgment day" at the end of time, man is to occupy seven periods of existence without regard to time, beginning with his creation and extending throughout all eternity, in a constantly increasing scale of power, mentally and spiritually.

First,—in the garden of Eden, innocent, weak, helpless, unable to detect the first lie the devil tells him.

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Second,—from his expulsion from the garden of Eden to the flood, a prey to lust and ungovernable passion, thus learning wisdom in the severe school of adversity and experience, without any written law, knowing only the tribal relation.

Third,—from the flood to Mount Sinai, testing different forms of government, and becoming "skilled" in the arts and sciences.*

Fourth,—from Sinai to Christ, "under the law," a "chosen people" especially prepared for the

Fifth period, when the advent of the Christ and "the gift of the Holy Spirit" elevated man to a high plane, giving him "power to become the sons of God."

Sixth,—during the millennial period, when the triumph of mind over matter will be so complete that man will attain to the highest state possible with mortals and,

* Acts 7:22.

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Seventh,—as resurrected, spiritualized, glorified beings, and as "heirs and joint heirs with Jesus Christ," men will be governors of celestial worlds and angels.

As regards man's religious life there are four dispensations, namely: the patriarchal, the Jewish, the Christian era and the millennial period.

Of these, only two are commonly spoken of, being distinguished as "the old and the new dispensations"—the first, from Adam to Christ, and the second from the resurrection of Christ to the millennium. These dispensations cover the time, or times, of our active warfare with the devil.

In the latter, the one in which we live, man is more specifically singled out as an individual and must therefore decide for himself questions of right and wrong, must determine what he must do in order that he may "live forever," a child of the Omnipotent Creator and ruler of "all things."

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In order to read the scriptures intelligently and understand what is contained therein, it is very important that we should remember *not* to confound the Old with the New dispensation, keeping in mind what period of the world's history we are reading about, who is writing, to whom he is writing, and what he is writing about; in the words of the Apostle—"rightly divide the word of truth." We must not forget that, except the promise of the Messiah, up to the time of the flood, the Old Testament is but a history of creation and the fall of man; and then, except the prophecies, it is *only* the *history* of one family, the Jews, up to the advent of the Christ; therefore, except so far as the prophecies contained therein refer to the Messiah, nothing written in the Old Testament has anything whatever to do with *your* salvation or mine; nor do the prophecies only so far as they point forward to and introduce the Christ.

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Jesus said, "I *will* build my church;" which church *is* "the kingdom of God" on earth for the Christian of *this* dispensation, though, in modified form, no doubt this church or "kingdom," will continue through the millennial period; this kingdom, being set up, organized and established, at the time when the *new* testament was being written, its laws and conditions are necessarily contained in the new testament.

The prophetic index finger of the old testament points forward to the "redeemer;" the new testament points the way to heaven *through* that "redeemer's name."

All the old patriarchs and prophets were "men subject to like passions as we are;" * therefore you can remain in hell without any effort if you *will* persist in looking at them and their faults, instead of following the Christ.

Is it reasonable, is it just, to banish

* James 5:17.

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and forget an old, a true and tried friend, whose loyalty to you and to your best interests has repeatedly been proven, because, in the discussion of foreign peoples and countries, of events which happened long before *you* opened your eyes and mind to behold the *little* world within *your* circumscribed mortal vision, he tells of things beyond your comprehension? Then why discredit or discard the Bible because, as history, there are things written in it you do not understand; or, because you find in the Jewish political law that which does not harmonize with your idea of justice? If these things grate on your sensitive nerves, then why not be consistent, abandon Christian civilization; go and live among the Hottentots, or the Australian Bushmen who have no God, and so run the gauntlet of killing and eating your neighboring tribesman before he has the chance to kill and eat you, or steal your wife and babies in your absence?

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Where did you get your highly sensitive and refined ideas of equity and justice, if not from Christ's new testament law of love; in the which, when Jesus was reminded of the laxness of the Mosaical law, he replied "because of the hardness of you hearts Moses suffered you" to do these things.* The "stranger within thy gates" was there more often as a spy or to poison the Jewish mind with false ideas of some diety,† than for any good he might do God's chosen people; and so he was not entitled to much consideration or respect, especially under a dispensation of "an eye for an eye and a tooth for a tooth."‡ And this law of retaliation was made necessary because of the habitual dishonesty of their heathen, idolatrous neighbors, whose ideas of justice were crude beyond the conception of our Christ-taught minds. These evil influences often gained such headway among the Israel-

*Mat. 19:8, †Eze. 14:7-8. ‡Levit. 24:20-22

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ites that idolatrous worship was set up on many "hills" and in "pleasant groves," and God found it necessary to bring them to a realization of their folly by a visitation of some great national calamity. "Self-preservation is the first law of nature;" therefore any course that would weed out and eradicate these pernicious teachings and practices from among the Jews was justifiable, because of their environment, under *that* dispensation, through which God was training and preparing them for better things.

Keep this idea fixed in your mind:—man's probationary existence on earth has always been, is now, and will be until the end of time, a training-school in which we may prepare for an eternal life beyond the grave.

"Search the scriptures," *not* as an able jurist would search a legal document, drawn by his adversary, or as an austere professor examining an essay written by one of his wayward pupils;

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it is the devil that breeds this spirit of antagonism in you heart. Read the Bible as you would the will of a loving Father who has imposed only such conditions as are necessary to prevent the devil and his agents from robbing you of your inheritance; an inheritance of more inestimable value than the crown that rests on the brow of any monarch, ancient or modern, that ever has or ever will wield a scepter on our earth.

Just here we wish to emphasize the fact that the full-fledged, consistent, devil-hating, God-loving Christian of the present dispensation, in the economy of God's future kingdom in heaven, according to Jewish interpretation, is to be a priest. The priests under Jewish political law were their rulers, hence, the significance of the title when applied to Christians in John, the revelator's letter to the churches; the Christian is to be a king,* hence a governor

* Rev. 1:6 and 20:6.

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of celestial worlds and subjects.* It is a significant fact that to *no one else*, under either the patriarchal or the Jewish dispensations (and I will also include those that come after the Christian era, and that will inhabit the earth during the millennial period), is a promise of a crown and ruling power given, except that Christ said to his Apostles, "Ye shall sit upon twelve thrones judging the twelve tribes of Israel."

Now since the Christian is to be a ruler, it necessarily follows that there must be subjects to rule: who are these subjects, whence will they come? While Paul has said, "Know ye not that we shall judge angels;†" it does not appear reasonable that God will divide up the already existing angels and give to each Christian a sufficient number to constitute the entire working force of a celestial kingdom. This will not be necessary, nor do we think

* Heb. 1:14. †Rev. 3:21.

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the solution of this problem difficult.

Keep in mind that only Christians of the present dispensation, "who turn many to righeousness,"* and the twelve apostles are to be crowned kings. So, for subjects, we have:

First,—the righteous patriarchs;

Second,—the righteous Jews;

Third,—uncrowned Christians, and

Fourth,—the righteous Gentiles. These Gentiles, who, not having had the opportunity, know not God and his Christ, but, some of them according to there light, have "fulfilled the law of kindness," "their thoughts (conscience) accusing or else excusing one another;"† these will not be judged by the Mosaic law nor yet by the law of the new testament because "where no law is there is no transgression" and, without transgression there can be no condemnation, therefore no punishment. All these will outnumber, in proportion, perhaps

*Dan. 12:3. †Rom. 2:15.

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millions to one, the Christians who will "receive a reward,"* who by their work, rightly done, will merit a crown.

As numerous as these are, however, there will be a far greater number that live on the earth during the millennial thousand-year period, because, according to Isaiah, "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."† It is evident, therefore, that Jesus Christ will not be king in *bodily* person on earth during the millennium, else there would be no room for sin and death.

Christ will indeed come at the beginning of the millennium,—will resurrect, reimbody and establish the twelve apostles upon their thrones on earth, and "shall gather together his elect," —those that are to wear crowns and

*1 Cor. 3:14. †Isa. 65:20.

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help govern the celestial worlds. These latter are to be with Jesus Christ in the heavens, and, being assigned their positions,* will have a thousand years training before the great judgment day, the final resurrection, when they, the crowned Christians, will be given the subjects for their kingdoms. This "second coming" of Christ is the time of the "first resurrection" spoken of by St. John in Rev. (20:4, 5): "And I saw thrones, and they sat upon them, and judgment was given unto them:—and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Speaking on this subject Job (14:12) says, "So man lieth down, and raiseth not: till the heavens be no more, they shall not wake, nor be raised out of their sleep." We cite this quotation here to show the neces-

* Rev. 20:4.

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sity of adhering to the rule that we have laid down, that we must "rightly divide the word of truth."

Job wrote hundreds of years before Christ,—wrote of those who lived under the patriarchal dispensation, knowing nothing of the superior advantages that were to come for the Christian of this dispensation. Concerning the Jews, Paul says:—"David is not ascended into the heavens."

How ridiculous and absurd it seems to us now that at one time the devil so befuddled the minds of good-intentioned Christains, that they divided the church over the question of "soul sleeping;" as if this has anything whatever to do with our salvation. Unreasonable as it was, however, it was not any more so than they of the millennial period will consider us of today because of *our denominational* differences regarding the *plan* of salvation.

There is, positively, no doubt that,

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during the millennium, the Christain, "whose work has not been burned," with the angels for servants,* will "reign with Christ in heaven," who, with the help of these Christians, will prepare the "books" for the final judgment.†

On earth a kingdom will be established whose chief rulers will be "of the root of David," the Jews, whom God has, for a time, rejected.—"That blindness in part is happened to Israel‡ until the fullness of the Gentiles be come in." Did not the Lord say through Isaiah's prophecy, "In a little wrath I hide my face from thee for a moment." As a "wife of youth," Israel has been "refused." But the time will shortly come (the millennium) when the Lord will say to Israel,—"thou shalt not remember the reproach of thy widowhood any more. . . . I will lay thy stones with fair

*1 Cor. 6:3,—"Know ye not that we shall judge angels."

†1 Cor. 6:2,3,—"The saints shall judge the world."

‡Rom. 11:25.

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colours, and lay thy foundation with sapphires. And I will make thy windows of agates (glass) and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established."*

The *form* of government then will not be an hereditary monarchy, neither will it be a republic as republics are now. A hereditary kingdom is not desirable because the son may not possess the governing powers of his sire, and an election of new men to fill responsible positions at frequent intervals, is certainly contrary to all reason and, as we Americans have learned to our cost, is too often productive of disastrous results to reform movements, to say nothing of the cost, loss of time, and bitter disappointments which engender strife and hatred. Except their kings, the elec-

*Isaiah 54:4-17.

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tion of officers will be for a life tenure, with power of recall for maladministration, for any cause, and the initiative and referendum will undoubtedly be the rule for all governments during the millennial period when, according to Isaiah, *all* men will live to an advanced age* and wisdom will have time to crown the brow of every mortal.†

If I was asked what is the greatest miracle God ever wrought among men, I should unhesitatingly answer, the preservation of the Jews as a distinct and separate people; a miracle begun nearly four thousand years ago, continuing, and yet to continue throughout all eternity. A miracle that deals with frail humanity; that runs counter to every law of reason, every natural inclination, and yet scarcely one in a million violates this unwritten law; and so shall the words of prophecy be fulfilled in the "seed of Abraham." "For as the new heavens and

*Isaiah 65:20. †Isaiah.

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the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." When speaking of his "second coming" and of the "end of the world," Jesus said, "This generation (the Jews) shall not pass, till all these things be fulfilled."

Scattered as he is among all nations he is a Jew still, *not* because he is inhuman and cannot mix with other peoples, but because God says he *shall* not; hence, the proof of the truthfulness of God's word.* Hosea (9:17) says:—"God will cast them away because they did not harken unto him: and they shall be wanderers among the nations." Ezekiel (20:41) says: "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein you have been scattered; and I will be sanctified in you before the heathen."

*Mark 13:30.

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Surely no one will deny that these prophets were writing of the Jews in the present dispensation, and at Christ's second coming, which times by inspiration, they could look down through the ages and see as clearly as they could predict the rising of the morning sun.

With the devil and his evil influences removed, and with all the nations of earth ruled over by supernatural Kings, the peace of earth, during the millennial period, will be similar to that in the garden of Eden.

In Isaiah (31:7) silver and gold are called idols, and we are told that every man will "cast them away;" so that Bellamy's idea that metal money will be discarded, during the millennium, will probably be realized.*

The use of metal money shows distrust and the lack of confidence. These are children of the devil. Common sense and *reason* at least teach the pernicious uselessness of spending millions of dollars and tens of thousands of prec-

*Isaiah 55:1.

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ious lives digging for metal to be coined into bulky and inconvenient slugs only to be worn out in our pockets. Rest assured this useless waste will not be permitted during that peaceful, devil-free, millennial period.

We have said that the twelve Apostles are to be the kings or governors of earth, during the millennium.

In Matthew (19:27) we read: "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Lives there a true Christian who doubts that this prophecy will be fulfilled? And lives there an orthodox Jew who does not continually pray for and look forward to the time when there

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will be established a temporal Jewish kingdom? But when and where are these "kingdoms" to be?

Evidently referring to the establishment of these kingdoms, Isaiah says: 'Then shall a nation be born at once."

The present prevailing animosity towards the Jews, and the contempt for them, as a class, felt by a great majority of the people of every nation, make Jewish domination utterly impossible, under the present dispensation.

The Jews are accumulating vast hoards of the world's wealth, thus forcing recognition of their business sagacity and thereby gaining for themselves positions of power and influence; but, though our very natures are, in a measure, to be changed at the beginning of the millennial period, the inherent hatred of the "sons of Abraham" will not be eradicated to such an extent that it will be possible for *all* nations to agree simultaneously to select Jewish*

*Isaiah 14:2

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kings to rule over them, unless those kings be something more than ordinary mortals.*

Remembering Christ's promise, after He arose from the dead, his apostles expected the immediate restoration of Jewish sovereignty: "When they therefore were come together, they asked him, saying, Lord, wilt thou at this time, restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Thus in his reply does Christ reiterate his promise (implied), but immediately turns their attention to the more important matter of his universal, universe-wide, *spiritual* "kingdom."

Here then we have the strongest possible proof that Christ's prophecy will be literally fulfilled,—that the twelve apostles, resurrected and reimbodied—composed of "flesh and bones" as was

*At the first resurrection all the thrones of earth will be left vacant. Isaiah 14:9, 10.

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Christ* after his resurrection,—will be crowned kings of all the nations of earth and so will "rule the world in righteousness" continually for a thousand years.

Thus it will be that without bloodshed, by unanimous consent the Jews will again come into power—will be "gathered together out of all nations;" not all to one particular place (tho at Jerusalem a great central, conference city will undoubtedly be built), but to the capital cities of earth, where they will hold the principal places of power and trust. Not alone because the nations of earth will recognize their right to rule, will the Jews be given this power; but when, according to Christ's prophecy, all the Christians shall have been "taken" away,† the Jews will have not only the preponderance of wealth but also of intelligence. Therefore, if not numerically in the majority, they will, aside from their supernatural rulers, be the most competent, and so will take

*Luke 24:39. †Math. 24:40, also Rev. 20:4-6.

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over the ruling powers of earth,—will become in very fact the universal kingdom that their forefathers thought to establish, with Christ as king, nearly two thousand years ago."*

Because they rejected Christ as the Messiah upon his first advent the time of the establishment of Jewish sovereignty has been deferred for two thousand years; but, according to prophecy, and in the time "which the Father hath put in his own power," (until the times of the Gentiles be fulfilled)† it will be ushered in. Then the Gentiles, who have also rejected Christ, will remember how the Jews' patience was rewarded, their prayers answered, and, though upheld by no divine promises *they* will, for a thousand years, live in expectation of a deliverer who will re-establish Gentile authority throughout the world. Thus will Satan find willing dupes and will be able to marshal an innumerable host to

*John 6:15, also Matt. 20:27. †Luke 21:24.

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fight against "God's elect" "when the thousand years are expired," and Satan is "loosed out of his prison and shall go out to deceive the nations."

As further proof of our statements regarding Jewish temporal kingdoms, to be ruled over by the apostles, we cite the fact that, except Paul, the apostles were *not* "baptized into Christ," that is, into his "death, burial and resurrection."* Therefore they do not properly belong to *this* dispensation, but were Jews, "made under the law;" and as Christ, the "author and finisher of our faith," is the spiritual head of all Christians of all "nations, tongues and peoples," so the apostles, who were Jews, having been especially chosen and taught by the Christ and appointed as his embassadors, are the legitimate heads of their Jewish brethren and are worthy to become their supernatural (therefore deathless) kings over their temporal kingdoms.

*Rom. 1.

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Because of their not having been "made heirs and joint heirs with Christ," under the new dispensation, so that as such they would be entitled to "have part in the first resurrection,"* these apostles, by a special providence of God, according to Christ's promise,† are nevertheless to be resurrected, reimbodied and honored with a temporal kingship of a thousand years' duration.

Paul, who himself says he was born *out* of due season (italics mine) was "called by Jesus Christ" *after* He arose from the dead, and was therefore the only apostle who was "baptized into the death" of Christ;—was, by Christ, especially prepared and sent an embassador extraordinary; "an apostle to the Gentiles." Therefore Paul belongs to the new dispensation and also specifically belongs to, and must be classed with, the Gentile Christians, with whom he will be resurrected and glorified at Christ's "sec-

*Rev. 20:6. †Mat. 20:27.

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ond coming," "caught up to meet him in the air" "and so shall we ever be with the Lord," as he says.

Matthias, a Jew, undoubtedly converted before Christ was crucified, and regularly chosen by the "eleven" apostles "that he might take part of the ministry and apostleship, from which Judas by transgression fell," is certainly one of the twelve to be included in Christ's prophetic promise.

Although the Gentile world is inclined to look upon the idea of a future, temporal Jewish kingdom as visionary, there are prophecies that cannot be fulfilled in any other way; and the prayers of millions of devout Jews of all ages will certainly be answered. For this cause, the Jews have been miraculously preserved as a "separate people;" and they have been "scattered among all nations" in order that they might learn the peculiar characteristics and languages of all the peoples of the earth, so that when the time

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comes they will be fully prepared to take the reins of government and "rule over their oppressors."*

Then "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den,† and all will live to be an hundred years old."‡ Then will "the wolf and the lamb feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The 14th chapter of Isaiah establishes the time for the beginning of the Jewish temporal kingdom at the beginning of the millennial period,—the "first resurrection," when Satan is to be "bound" and "cast" into the "bottomless pit" to remain for a thousand years.§

After "time shall be no longer" the apostles, like Enoch and Elijah, will be

*Isaiah 14:2. †Isa. 11:18. ‡Isa. 65:20.
§Rev. 20:1:8.

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"translated" or removed to other worlds where they and the righteous Jews of all ages will dwell, a distinct and "separate people" throughout all eternity: "For as the new heavens and the new earth, which I shall make, shall remain before me, saith the Lord, so shall your seed and your name remain." *

Through the first three dispensations† man's governments have proven failures. From the ancient absolute monarchies, where might made right, down to the comparatively free republics of our modern Christian civilization, where the god of gold is worshipped as never before, that blighting, pernicious word, failure, has always been interminably woven into the political fabric of all governments. And so even then, though their kings be the apostles, possessing supernatural powers; and their forms of government as perfect as it will be possible for these superior,

*Isaiah 66:22.

†The Patriarchal, the Jewish and the Christian.

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sinless rulers to make them, with human beings for subjects, because of the arrogant attitute and the impenetrable wall of social distinction maintained by their Jewish rulers and neighbors, the smoldering spark of dissatisfaction will be kept alive in the human hearts of their Gentile subjects, so that when Satan is "loosed for a little season" he will find them ripe for rebellion. And God will allow Satan to deceive them in order to give man this last demonstration that without the personal and direct supervision of Almighty God, *all* governments are failures. In this instance, however, as in the case of all the other sins man ever has committed or ever will commit, it has been and will be by the power of free will that they accept the overtures of Satan.

All the righteous inhabitants of the earth who live during that peaceful period, in God's everlasting kingdom

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after time shall cease to be, will be subjects or servants to do the will of our God, of Christ and his apostles, and of the redeemed, crowned Christians, who live during the present dispensation.*

Although nearly all who live during the millennium will be Christians, (for Jeremiah says "they shall all know the Lord from the least to the greatest,")†. they cannot be given positions of responsibility in God's future heavenly kingdom because of their weakness. There is a specific, definite promise given to Christians of this dispensation concerning these particular peoples, that they (the Christians) shall be given "power over them."‡

The resisting force (the devil), to be overcome in the strengthening process of man is to be removed at the beginning of the millennium. He will be "chained" —cast into the bottomless pit (the hollow space in the center of the earth), where

*Rev. 1:6. †Jer. 31:34. ‡Rev. 2:26.

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the angels who are "bound in darkness" undoubtedly are, "and a seal set upon him, that he shall deceive the nations no more, till the thousand years be fulfilled."* We are told that at the end of that time the number of inhabitants will be "as the sands of the sea." Here then God has provided millions, yes, billions upon billions of subjects with which to people the myriads of worlds, over which you and I, if we be found worthy, may, with Christ, under God, rule throughout the eternal ages.†

Here the question will naturally arise, why did God bind and imprison certain angels while others, with the devil, the instigator of all evil, were allowed their liberty? In this we can see a twofold purpose.

First,—some angels were "bound" as an example to his remaining subjects—a check upon any future rebellious tendencies. We can reasonably suppose

*Rev. 20:1-3. †Matt. 25:34.

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these were "strong angels,"* "governing princes" who *volunteered* to help Satan, for we are told *they* "kept not their first estate" (they were possessed of an estate) which they abandoned at the time of their fall: thus were left only such angels or evil spirits as were under Satan's immediate control, so that, though they be vile enough to commit any depredation, none are able to cope with the devil; therefore, even in Satan's army, all work in harmony,—"devils are not cast out by the prince of devils."†

Second,—"powers of darkness," with a leader whose authority is absolute, is a necessity in the working out of God's plan.

The suggestion of evil had been introduced by the devil. Suggestion, as yet but little known, is a powerful factor for the accomplishment of good or evil. From suggestion comes hypnotism with its seemingly miraculous re-

*Rev. 5:2. †Matt. 9:24, 12:24-25.

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sults. During the millennium, through suggestion (now in its embryo-experimental stage) mind will be the greatest factor in restoring and retaining health, either mental or physical, and *may* be used to lift heavy obstacles. Suggestion, and what legitimately flows from it, is positively *all* there is to "Christian Science."

Sin, having once entered by the devil's rebellion, was, by suggestion, liable to become infectious among the celestial beings, for we must conclude that God's remaining loyal angels have equal power of free will with those who fell. Therefore the "binding" and imprisonment of those angels who *volunteered* to join the devil in his rebellious scheme, was a necessity as a restraining influence, an example of God's almighty power, a warning to the other angels as to what might be expected in case of another insurrection.

On the other hand, without the devil's opposing force, man would have attained

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to but little greater degree of strength than have the angels who know not the hurt of sin nor the sting of death. And again, to even the score, in their future lost state the "bound angels'" punishment will be but a passive endurance, while, because of their present attitude toward God and their instrumentality in dragging souls down to hell, Satan and his imps will be subjects for the vituperation and bitter denunciation of all the damned souls throughout eternity.*

Let us remember that God's "justice and mercy endureth forever;" and "let God be true, though every man (and especially the devil) a liar."† If there are things in God's word that appear to you to be mysterious, unintelligible, or unreasonable, do not, for one moment, think there is anything wrong with the Book; know of a surety that the trouble is with yourself; that it is because of your smallness, your inability to grasp

*Isaiah 14:9:20. †Rom. 3:4. See page 207.

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or understand God's almighty power and eternal purpose. Job says, "Who by searching can find out God?"* As finite mortals, we may not, *cannot* understand, or grasp even this idea—that God had no beginning, and that "there shall be no end."† With us, all things have a beginning and an end; therefore we are cast in that groove of thought, beyond and above which we may not rise until "death hath taught us more than the melancholy world doth know." When we shall have been raised, and crowned heirs of eternal life, reimbodied and glorified, "we shall know as we are known."‡ Until then, let us accept the just and reasonable conclusion, that "God is, and that he is a rewarder of them that diligently seek him,"§ and that he is the infinite Creator and Ruler of the universe.

"As the heavens are higher than the earth, so are my ways higher than your

*Job 11:16. †Luke 1:33. ‡1Cor. 13:12. §Heb. 11:6.

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ways," saith the Lord.* If you would realize the vast difference between the intellect of man the creature, and of God the creator read, in the ninth chapter (verse 20) of Romans:—"Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay?" We need not, however, as so many are inclined to do, consider this unanswerable problem of the all-mightiness of God an adamantine wall to bar all research into God's ways of dealing with the life, death, and immortality of the human family. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,"† and through it, if we accept it, we may have the Spirit, which "search-

*Isaiah 55:9. †Heb. 4:12.

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eth all things, yea, the deep things of God;* who has made known unto us the mystery of his will."† Therefore, if we be wise, we will appropriate what God, through his word, has made it possible for us to obtain. If we can understand God's plans, we will be thoroughly satisfied with life and can believe that "all things work together for good to them that love God."‡ And we *can* understand why Christ "became flesh and dwelt among us," and why he was crucified,§ for, and in which there was a twofold purpose.

First,—in order that He might be "the captain of our salvation"—and this in its entirety embraces God's plan of the ages; and,

Second,—Christ, by "becoming obedient unto death, even the death of the cross," emphasized the absolute necessity of implicit obedience. "He learned

*1 Cor. 2:10. †Eph. 1:9, ‡Rom. 8:29.
§Jno. 12:32.

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obedience by the things he suffered,"* and by obedience he gained "power over Death," whom he will eventually "destroy."†

God, the king, the omnipotent ruler, through the devil's rebellion lost Satan, his most powerful prince, "The anointed Cherub,"‡ who is also called the "Son of the morning."§ This furnishes an object lesson, proof positive that a stronger and superior being, a Captain General, was a necessity in governing the universe;‖ hence, the reason for the Christ.

The devil and his angels, also those "who kept not their first estate,"¶ who fell with Satan, created a vacuum amidst the celestial world's inhabitants; hence, the reason for man.

Here we would call attention to the Saviour's words:—"Then shall the king say unto them on his right hand, Come,

*Heb. 5:3. †1 Cor. 15:26. ‡Ezek. 28:14.
§Isaiah 14:12. ‖Rev. 3:21. ¶Jude 6.

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ye blessed of my Father, inherit the kingdom prepared for you *from the foundation of the world.*" (Italics mine) Thus is the time, when God decreed that man should inherit a kingdom, definitely fixed immediately after the devil's rebellion, at the time of and co-existant with the laying of "the foundations of the earth;"* "when the morning stars sang together, and all the sons of God shouted for joy." Why did they shout for joy? Evidently it was *not* because a new world was to be made, which was surely a very common thing for God to do; therefore we must conclude that, since God's greatest prince had braved the power of the Deity and had "separated from the love of God"† one-third of his holy angels, there was undoubtedly a feeling of uneasiness within the minds and hearts of the inhabitants of the "morning stars" lest a similar fate might overtake them; and

*Job 38:4. †Rom. 8:39.

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so God's promise* of rulers of superior strength and wisdom and a supreme prince,† whose power over Satan had just been demonstrated, would naturally cause a spontaneous outburst of joy. God's promise to him "that overcometh" is, "I will give him the morning star."‡

Up to the time of the devil's rebellion, worlds were created by the Lord and were no doubt formed, assigned their positions, and regulated by the angels. But, until the final imprisonment and punishment of the devil and his angels, the extreme danger of another rebellion, and lack of beings capable of governing them§ has in all probability, prevented the creation of other worlds. Thus God's plans are interfered with until the sons of men, spiritualized, reimbodied, and made stronger, and more competent

*Titus 1:2 "Hope of eternal life, which God, —promised before the world began." †1 Peter 1:20, "Who verily was fore-ordained before the foundation of the world."

‡Rev. 2:29. §1 Cor. 6:3.

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than the angels, (because of having resisted the temptations of sin and overcoming Satan, through Christ) shall have "been gathered from the four winds,"* and shall stand before the "great white throne" to receive from their God the "kingdom prepared for them." Then will God's world-building go on under the supervision of the reimbodied, glorified Redeemer, and his co-operating "brethren," the resurrected, spiritualized and reimbodied sons and daughters of earth.

Do not, for one moment, think that God ever made a mistake, or that he was, or is, experimenting; for "known unto God are all his works from the beginning."† The time had come for an *enlargement* of God's plans; a need for more efficient, dependable subjects, and for a more powerful and stronger Captain-general,‡ who, being "made perfect through suffering,"§ and having gained

*Matt. 24:31. †Acts 15:18. ‡Phil. 2:9.
§Heb. 2:10, Rev. 5:12.

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strength by resisting temptation and defeating the devil, would, forever, be beyond the danger of rebelling against God, the king—a need for *children* instead of *servants*.

Though he be the "father of lies," the devil was not uttering a falsehood when he said to Christ, "I will give you the world and the kingdoms thereof, if you will fall down and worship me." They were his to give.*

Christ was (is) a creating power, who could (can) create worlds, for "in him dwells the fullness of the God-head bodily." The devil was trying to thwart God's plans; and if he could have secured the co-operation of Jesus Christ, he would have been able to effectually divide God's kingdom, and doubtless could have fulfilled the promise he had made to seduce his followers—to make "each one the ruler of an entire world." And since, without a crucified and risen†

*John 16:11, 17:14, I John 5:19. †1 Cor. 15:17

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redeemer, man would have been eternally lost, Satan could have peopled these worlds with the spirits of unredeemed mortals.

But Jesus Christ, in whom was the spirit of God even though he was now "made in the likeness of men" and dwelt "in the flesh," was stronger than the devil; so he conquered Satan, "burst the bars of death," and thus "destroyed the works of the devil.* So also we, through Christ, may break the bars of death,† become the sons of God, and under prince Emanuel's leadership, help to rule the worlds; be given the position for which the angels, under the "prince of darkness" rebelled and tried to seize.

While the "Word was in the beginning with God," and although, "without him was not anything made that was made," and he, in a sense, inexplicable and undefinable to mortals, was

*NOTE:—People were literally "possessed of the devil" before Christ arose from the dead.

†Rom. 8:12.

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one with God; he was *not* in the discernible* bodily form which God and the angels have;† so, in order to be the "Captain of our salvation," our head,‡ it was necessary that he should be like us; and as God is his Father, and because of him, God is our Father,§ there was but one way to fill every requirement according to God's plan.

First, in order that he might be our elder brother,‖ he was made in the flesh: and

Second, in order that he might save us from sin and the devil, and have us for "his purchased possession;" "he tasted death for every man."¶ Therefore he is "worthy,"↓ and God has raised him and crowned him and has "given into his hands all power in heaven and earth;" and he is now at the "right hand of God" superintending the

*John 3:8. †Heb. 1:3, Gen. 18:2. ‡Eph. 1:22. §John 1:12. ‖Matt. 12:5. ¶Heb. 2:9. ↓Rev. 5:12.

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redemption of the human family,"* through the Holy Spirit, who is ever present† with those who do not reject him by refusing to do God's will.

If thus it was that, by disobedience, God lost Satan, his prince of greatest power, "the anointed Cherub,"‡ one-third of his holy angels, and a system of worlds, think you, gentle reader, that he will trust, save, reward, or even tolerate within heaven's holy precincts the rebellious mortal who refuses to obey to the letter his Son's the Christ express command to "believe, repent and be baptized for the remission of sins" in order that we "may receive the gift of the Holy Spirit" and "become the sons of God?"

*Rom. 8:34. †Matt. 28:20. ‡Ezek. 28:14, 15.

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CONCLUSION

CHAPTER IX

In which we tell how, for celestial beings, distance is annihilated, and discuss the fallacies of Christian Science, give a vivid description of hell, tell where and what it is now (in which the "bound angels" are confined), what and where hell will eventually be, and when Christ will come again; and—Prophecy (a poem).

Realizing that some of the statements in this book are radical, far-reaching in their relation to life and immortality and, perhaps by some, hard to be understood, for the benefit of the student, the earnest seeker after truth, we append here a summing up of evidence.

It has been and, in these concluding pages, will continue to be, our aim to apply the key, furnished by scientific research, modern invention, and recent historical events to unlock what, to our forefathers appeared to be unfathomable mysteries; problems whose solution de-

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pended upon the lapse of time and the development of man's intellect.

We adhere strictly to the biblical record of material bodies, human and divine, and to material things terrestrial and celestial in the past, present and future. The question of whether or not celestial beings have material bodies, if viewed from our short-sighted human standpoint, is rendered more complicated by the immensity of distance from one planet to another.

The millions upon millions of miles from our earth to any sphere or world that would be likely to be God's central seat of power, His throne,* have no doubt led some to even disbelieve that Christ took with Him to heaven the material "flesh and bones" body with which He ate fish† on two different occasions *after* He arose from the dead.

The density of our atmosphere and the

*Luke 24:39, Psalms 103:19, 33:13, 14.
†Luke 24:42.

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resistance it offers to swift-moving objects is, no doubt, the cause of this skepticism regarding the movements of celestial beings; but the velocity with which some of the heavenly bodies, the planets, are known to move through space should forever set at rest any doubt regarding the power of *material* celestial beings to travel millions of miles in an infinitely short space of time.

Our earth's surface has a velocity of over a thousand miles an hour in its rotary motion, and the earth, in its orbit around the sun, travels more than six thousand miles per hour, yet our atmosphere moves with it with no apparent friction with the upper ether. Thus we see there is absolutely *no* resistance to the movement of material objects or bodies outside the atmosphere of the worlds or planets.

Halley's comet travels at the rate of a million miles per day, tho Halley's comet *is* an immense *material* sub-

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stance impelled by natural forces.

We might add, however, that the operations of all natural forces are but miracles repeated until they become common or "natural" laws. A miracle is a suspension, an interruption, a forestalling or establishing of natural laws which requires the intervention of supernatural power which emanates alone from the Deity.

The fact that the tail of a comet, contrary to all reason, does not *follow* the comet, but points away from the sun, no matter which way the comet may be traveling, is conclusive proof of our contention that resisting atmosphere does not exist in the upper ether.

Evidently Halley's comet is not retarded in its flight by such resistance as would be offered by our earth's atmosphere.

Here then we have the key with which reason may unlock the apparent mystery of the transmission of material,

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celestial beings millions of miles in a few moments of time; for, given the power of God as an impelling force, the angels can go from world to world without pausing to reckon time. Though the distance be a billion miles, with an angel, but to will transmission thence means the journey completed. It is, however, not necessary for God to send an angel directly from His imperial throne to perform His will. God's universe is so delicately attuned that, through vibration, with the Holy Spirit as transmitter and receiver, an angel, in any part of His vast realm, can be given a message and sent to perform an important mission without fear of misconstruing orders. Therefore, through the Lord Jesus Christ,* by the co-operation, and with the vibrating, transmitting power, of the Holy Spirit† and with countless angels to do his bidding, God

*Matt. 28:20. †1 John 5:7, 8

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is indeed ever present to guide the footsteps of his children.

Through His *word*, the *Bible*, God speaks to *our* minds, our hearts, our souls and spirits, and tells us how we may inherit the "new heaven and the new earth" in which, as reimbodied celestial beings we are to dwell.

Besides the bodily "form" of Jesus Christ, which the apostles saw and "handled" *after* his resurrection, God has surely given us sufficient evidence of the material substance of the bodies of angels, two instances of which we call to mind:—

First, "the sons of God" married "the daughters of men,"* thereby producing giants; and

Second, the "three men",† who came to tell Abraham that Sodom and Gomorrah would be destroyed, partook of the feast which Abraham prepared for them. These latter angels were either perform-

*Gen. 6:2. †Gen. 18:2.

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ing a common feat, that of consuming food, a substance which their material bodies could and did assimilate, or they were practicing a deception, which we will not admit. It is certainly easier to believe and take literally, these statements of holy writ than to believe that God performed a miracle and deceived man each time that He sent an angel messenger to communicate with him; and there would be no doubt regarding these statements were it not that Satan's imps are ever present trying to make mythical and to nullify the word of God.

Many years of life's experiences, measured always by implicit faith in God's word, have taught us to believe that Paul spoke truly; "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Just here we wish to emphasize our position, our firm belief in material things and material bodies in the life

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hereafter. Job says, "And though worms destroy my body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." The heavens are full of worlds, similar to our own, therefore we are sure Paul actually meant an "eternal *weight* of glory," a discernible material substance; something to be seen and felt by the reimbodied, spiritual, "flesh and bones" being, just as our "elder brother," Christ, after his resurrection, had a "flesh and bones"* body, which we insist he took with him to heaven, where he "sat down on the right hand" of the *personal* God spoken of in the third verse of the first chapter of Hebrews, and also in the first chapter of Genesis: the God whose "hinder parts" Moses saw; "from whose face the heaven and earth will flee away," and who was "grieved at his heart" because of the sins of men†—the God who "walked" in the garden of Eden.

*Luke 24:39 †Gen. 6:6.

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We are aware that there are many, even professing Christians, who will take issue with us regarding the "image" and "personality" of "the living God." But why, we would ask, does a truthful, reasoning God endow man with reasoning faculties and tell him, through his inspired apostles and "by his Son Jesus Christ," about material things, in heaven, if such things do not exist except in allegory? Since the word of God *does* speak of material man as being "in the express image and likeness" of his Maker, threatens him with a fire-and-brimstone hell for disobedience, and for obedience promises him an habitation in heaven, in a city the walls and streets of which are minutely described as consisting of material things;* if God is but an invisible, untangible "first cause," if hell is all a bugaboo and heaven but a fable, then man's intellect is being insulted and he is not fairly dealt with.

*Rev. 21:18, 19.

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According to some of our modern "advanced thinkers" (?) and "scientists," (?) the word allegory should be stamped in glaring red letters on almost every page of holy writ. These adverse critics will probably come back at me with the accusation that much of this book is but an allegory; to which we make reply that it is one thing to illustrate certain truths regarding life, death, and immortality by a parable or an allegory, and quite another thing to make null and void plain statements made by the Son of God and his inspired apostles by stamping them as myths. Mortals have never yet made the mistake of ascribing too much wisdom, and power, and *reality* to God. It is a favorite trick of the devil and his agents to declare God a myth, minimize hell and discredit belief in his own person and power; and just so far as success crowns his efforts can he befuddle the brain and bind the hands and feet of mortals and

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drag them down to perdition. The modern movement, whose head has named her followers "Christian Scientists," is one of the most diabolical and effectual agencies launched by the devil, to do this particular kind of work. This cult is evidently joined heart and soul with the devil in an endeavor to get rid of hell for they "move heaven and earth" to prove that there is no such thing as material matter, apparently hoping thereby to leave nothing combustible for the "flames of hell" to feed upon. Contending for this, and denying that there is a devil, places the advocates of Christian Science in a position where they must, and do, brand as false and reject in toto all scriptures which relate to the devil, or the creation of matter.*

These are the same tactics employed by Satan from time immemorial:—to quote such passages of holy writ as are

*See pages 522-525 of Mrs. Eddy's "Science and Health with Key to the Scriptures."

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calculated to prove their point and reject what conflicts with their pet theory.

Suggestive therapeutics or mental healing is represented unwittingly and practiced in a bungling way, by the Christian Scientist, and the results obtained are so nearly allied to miraculous demonstration that, to finite mortals, the difference is practically undiscernible; but, because one has been relieved of pain, or has been cured of some malady by the use of ideas gained through reading Mrs. Eddy's book, is no reason why one should reject or refuse to obey the explicit commands of Christ and his inspired apostles regarding the plan of salvation, and so, failing to become an "adopted heir," fail to "inherit eternal life." Why swallow, with blind faith, *all* the unreasonable and absurd things Mrs. Eddy chose to write? *Was she infallible?* A few grains of arsenic will clear the complexion, but an overdose will kill the strongest man or woman,

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and just so sure will an overdose of Christian Science (so called) bring spritual, and often physical death to its adherent. If God made nothing in vain why did he create medical herbs "for the healing of the nations?"* For if drugs can have no effect on our bodies, neither can anything else we eat or drink have any effect. The Christian Scientist's lack of true Christian principles is evidenced by his flat denial of the teachings of Christ, and his lack of science by his failure to demonstrate a single truth by any known syllogism; his mode of operation being characterized by unproven, dogmatic assertions.

As for their healing powers, I myself, by the use of suggestive therapeutics, have performed as seemingly miraculous cures, even in surgery, as the most consecrated or radical Christian Scientist can *truthfully* lay claim to. Because of their pretensions to a monopoly of Chris-

*Rev. 22:2. Ezk. 47:12.

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tian faith the apostle Paul must have been looking down through the vista of near two thousand years and, with prophetic vision beheld this cult when he said: "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." And again, Christ, in Mark's gospel, "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, the very elect."

By their denial of the reality and personity of God, and their rejection of the teachings of Christ, these people prove their identity with "Antichrist," spoken of in 1st John (2:22), "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." While professing faith in Christ's messiahship, by refusing to obey Him these people prove that they do *not* accept him, for Jesus said, "If ye

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ove me ye will keep my commandments."

I met a man a short time since, who had sat at the feet of Mrs. Mary Baker G. Eddy, and was learned in all the doctrines of Christian Science. We engaged in a discussion concerning the Christian religion, the subject being the creation of man and the fatherhood of God.

He said, "We are *not* made in God's image in the flesh."

"Your doctrine does not agree with the Mosaic account of the creation of man," said I.

"Perhaps you have not noticed," said he, "that there are *two* creations spoken of in the Bible:—one, the first, in the first chapter of Genesis, where the spirit of man *was* made in the image of God, and the second creation, in the second chapter of Genesis, where God is said to have made a body of clay in which the spirit of man is supposed to dwell."

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Turning to the first chapter and beginning at the twenty-sixth verse we read:—first, that God created man in his "own image, after his likeness;" second, that this man was to have dominion over the fish of the sea, the fowls of the air, the cattle of the earth, and over all the earth, and over every creeping thing that creepeth on the earth;" third, (v.27) that man was created "male and female," and (v.28) commanded to "multiply, and replenish the earth, and subdue it;" and fourth, (v.28, 29) man was given the "products of the herbs and trees, and the flesh of all living things to eat."

"This," we remarked, "was certainly remarkable and extraordinary conduct for mere spirits, a thing utterly impossible, therefore this man of material body, soul and spirit was, and we in like manner are, in the 'likeness, the express image of the 'living God.' "

Our opponent also denied the personality of the devil.

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"How then do you account for sin?" we asked.

"Oh, sin crept in as an evil influence," he replied.

"Sin *crept* in!" we exclaimed. "How long, pray, since sin ceased to *creep? We* find it capable of fraud and forgery, of prostituting womanhood and cursing manhood; instituting sedition and committing theft, and even murder. This 'evil influence' which distorts the truth and maintains damnable heresies such as you teach; this designing, diabolical, hideous, soul-destroying monster is, according to your senseless, idiotic *theory*, a *creeping* infant, born without parentage, a mythical nonentity, or perhaps emanating from some obscure and remote nebulous molecule that was originally a hollow nothing with not even a rim on it. Say, mister! *I* was born with something near the ordinary amount of intelligence, and God, whose personality I believe in, has endowed me with reasoning faculties;

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therefore, until you can 'give a *reason* for the faith that is in you,'* I beg of you to not insult my intellect by expecting me to consider seriously such unqualified, unsupportable assertions as you have made, assertions diametrically opposed not only to reason but to the word of God as well. It is beyond my comprehension that a man of sound mind should entertain such fallacious ideas. You know as well as I do that the inspired apostles, and also Jesus Christ, speak of this evil person as '*he*,' '*him*,' 'Satan' and 'the devil;' your contention is therefore that these witnesses are falsifiers; will you still contend for your unsupported dogmatic theory?"

If the discussion between this man and myself had been along ordinary lines of business, or of any other subject pertaining to *this* life, there could have been no further difference of opinion between us regarding the matter; but, in

*1 Peter 3:15.

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this man was illustrated Paul's words, "the god of this world hath blinded the minds of them which believe not, lest the gospel of Christ, who is the image of God, should shine unto them."*

We wish to reiterate and lay particular stress upon this proposition:—In matters of ordinary life, where our *momentary* pleasures are either increased or diminished by our beliefs and actions, or, where it is a matter of financial loss or gain, we are susceptible to *reason* and are quick to profit by a knowledge gained of better methods; while, in this momentous question of whether we will spend eternity with God and the angels in heaven, or with the devil and his imps in hell, persons of mature years who reject Christ seem wedded to "delusions" and "believe" a lie that they "may be damned."

Why should it be considered an unreasonable and unbelievable thing that

*2 Cor. 4:4.

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the devil, his angels, and unredeemed mortals should be cast into a literal fire-and-brimstone hell? I know the theory is advanced, that fire can have no effect on celestial beings or on the spirits of men. But we do not admit the contention because, first, God is able to make the hurt real without consuming the subject, and second, mental anguish is a great factor in man's punishment. But, *if it were true*, that no physical pain could come to a lost soul, it does *not* necessarily follow that there is to be no literal "lake that burns with fire and brimstone, reserved for the wicked." As we said before, to deny this is to render null and void, and stamp as mythical and allegorical much of God's word; this *we* most emphatically refuse to take the responsibility of doing, especially as we find these statements repeatedly made and emphasized in St. John's Revelation, in which he says,—"If any man shall

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take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city. And if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Therefore, tho we do not presume to be your judge, according to the scriptures, if you deny these things, "and shall teach men so," you are in a fair way to test the realities of this same fire-and-brimstone hell, where "their wonm dierh not and their fire is not quenched."

Jesus Christ, in his story of the rich man and Lazarus, gave his sanction to a literal burning hell when he said the rich man, "in hell" was "tormented in the flames." To deny a literal hell therefore is to accuse Christ of uttering a falsehood.

Yes, we believe in a *personal* God who has a discernible bodily form, because the Bible says so; we also, and in like

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manner, believe in a personal devil; in a literal material heaven, and in a fire-and-brimstone hell, for the same reason.

Do you ask where is hell? In a former chapter we have shown that, according to geological research, beneath our earth's crust there is a seething mass of molten matter* which answers the description of, and corroborates the statements made in the Bible concerning hell. All volcanic eruptions attest the truthfulness of the scriptures and of geological findings on this question. For an ordinary business proposition, this evidence would be conclusive, but as it is a matter of religion, the devil's pernicious interference with man's reasoning powers so warps the judgment of mortals, that the existence of a literal hell that is or is to be is denied, ridiculed or ignored.

To our mind nothing else contributes evidence to establish the authenticity

*Job 28:5 and Psalms 140:10.

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and inspiration of the scriptures, so strongly as do the types and shadows lived and recorded by the partriarchs, peoples and prophets of the first and second dispensations. These types and shadows subsequent history *proves* to have been prophetic finger-boards, pointing truthfully to coming events; therefore, as our first witness to prove the present location of hell we will introduce the symbol of Moses, Aaron, the rebellious Jewish princes and the "pit," in which the princes were engulfed, that typify respectively God, the Holy Spirit, the celestial governing angels and hell.

Moses was a man "slow of speech" to whom God gave Aaron, Moses' brother, to be "spokesman unto the people," and God said to Moses "thou shalt put words in Aaron's mouth and he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Thus we have biblical authority for designating Moses as sym-

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bolizing God; and in Aaron, as mediator between Moses and the children of Israel, we have a perfect representative of the Holy Spirit who, before time, was God's medium of communication with His angels, with the "governing princes" who co-operated with Satan in his rebellion. These princes, governors of worlds and angels, are symbolized by the "two hundred and fifty princes of the assembly, famous in the congregation, men of renown"* who rebelled against Moses "and the earth opened her mouth and swallowed them up," in hell, the place where the "bound angels" now are, in the center of the earth.

The inspired writers of both the Old and the New Testaments recognized and designated the interior of our earth as hell. David, "spake of the resurrection of Christ, that his soul was not left in hell."† And again, "they that encompass my soul, to destroy it, shall go into

*Numbers 16:2. †Acts 2:31 and Psalms 16:10.

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the lower parts of the earth." "I saw a star (angel) fall from heaven unto the earth: and to him was given the key to the bottomless pit, and he opened the bottonless pit; and there arose a smoke out of the pit as the smoke of a great furnace." The angel "came down from heaven," and "opened the bottomless pit," into which he put the devil and sealed him up. We also read in Isaiah (5:14) that "hell hath enlarged herself, and opened her mouth without measure;" and in Rev. (12:6) "the earth opened her mouth and swallowed up the flood (evil spirits) which the dragon (the devil) cast out of his mouth." Second Peter, (2:4) "God spared not the angels that sinned, but cast them down to hell, and delivered them into the chains of darkness;" again, "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains *under darkness* unto the judgment of the

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great day."* These corroborating, parallel passages, with many others which speak of hell as being "down,"† "under," "beneath" and, where the wicked will "descend into it," lead to but one unanswerable conclusion:—our earth "opened her mouth and swallowed"‡ the evil ones into a great cavity, into a dark hell within her, a great hollow space, a veritable "*bottomless* pit."

That there *is* a hollow space, a "prison," within our earth, and that there are angels and spirits confined therein, there can be no doubt; for, upon no other hypothesis can the following scriptures be explained: "For Christ, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient,§ when once the long-suffering of

*Jude 6. †Ezek. 22: 27. ‡Rev. 12:16.
§Note, See page 107.

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God waited in the days of Noah."* "Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."† Throughout every other part of the entire universe, all the celestial beings would have been apprised of the birth, death and resurrection of the Christ, by the Spirit, but into this "inner prison," to "them that sit in darkness," even God's spritual vibration could not penetrate, so, in order to "*fill* all things," i. e., that not any creature of God's universe should be ignorant of the advent of "the only begotten Son of God," Jesus "descended into hell," "went and preached to the spirits in prison," told even them the "story of the cross." This was according to divine justice, a part of God's great plan, and was therefore necessary because, in

*1 Pet. 3:18, 19. †Ephes. 3:9, 10.

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"that great day of God Almighty," "at the name of Jesus every *knee* shall bow, of things in heaven, and things in earth, and of things *under** the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father."

It is a well known fact that earthquakes move in *waves*, a thing utterly impossible with a solid world, but easily explainable when the earth is hollow. Around this hollow space is melted lava, brimstone and fire, some of which is often thrown out by volcanic action; this liquid molten matter is, by the world's revolving motion, kept forced against the outer, heavier crust or cooled surface. No doubt this vast "prison," lacking ether, upon which the rays of the sun fall and give us light, is "in darkness"† and so the devil's prison, spoken of in Revelation (20:1-7) is not

*Note: There are beings "under the earth" whose "*knees* shall bow," Ph's. 2:10. †Isa. 14:9-20.

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a myth, but is real—an immense dungeon in the center of our earth, in which Satan will be kept "for a thousand years."

Within this prison hell the volunteer governing princes are surely "bound in chains of darkness," "under darkness," awaiting the end of time. Hear what the prophet Isaiah says concerning their reception of the devil when the angel shall "cast him into the bottomless pit, and shut him up, and set a seal upon him, that he shall deceive the nations no more till a thousand years be fulfilled;" "hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee," (the first resurrection) "All they" (the bound angels) "shall speak and say unto thee, art thou also become as weak as we? Art thou become like us? Thy pomp is brought down to the grave (hell)—How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut

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down to the ground, which didst weaken the nations."*

Hear their taunts, referring back to the time of his rebellion:—"For thou hast said in thine heart, I will ascend into heaven, I will sit also upon the mount of the congregation, in the sides of the North;† I will ascend above the heights of the clouds; I will be like the most High." He is taunted with the peace of earth, during his imprisonment: —"All the kings of the nations, even all of them, lie in glory, every one in his own house." Since it was Satan who transformed our earth into a grave for mortals, how appropriate and stinging is their rebuke of the devil in verse 19: —"But thou art cast out of thy grave like an abominable branch—as a carcass trodden under feet."‡ The apostle Paul evidently foresaw Satan bound and imprisoned in the center of our earth.

*Note: See page 166.

†Note: See page 75. ‡Rom. 16:20.

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He says: "The God of peace shall bruise Satan under your feet shortly."

When the end of time comes and our earth collapses,is "utterly broken down, is clean dissolved," is "moved out of its place," "fleeth like a chased roe,"—"like a sheep that no man taketh up," —"shall fall and not rise again," when "the earth shall reel to and fro like a drunkard,"—"the things that are therein shall be burnt up," and "the rocks melt with fervent heat," then will the ether surrounding the earth be consumed and all will go out "into outer darkness," and the devil, his angels and the souls of unredeemed mortals who try to leave it will be hurled back* into the "lake that burns with fire and brimstone," and "there will be weeping and gnashing of teeth."

When Jacob was fleeing from the just wrath of his brother Esau, whom he had cheated out of his birthright, the lad-

*Rev. 21:8.

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der that he saw in a vision while sleeping at Bethel, that reached from earth to heaven, upon which "the angels were ascending and descending," was a type of the Christ. And when the great judgment day comes the sons and daughters of men are going to need that ladder to climb off this sizzling, burning fire-and-brimstone world.

The same fire that refines the gold, hardens the clay; therefore, every time you read, or even call to mind, any part of God's word, every time you hear a sermon, are invited to attend divine service, or are importuned in any way to become a better boy or girl, man or woman, you either advance toward a crown of righteousness in heaven, or you take a step downward toward a burning hell. You are becoming refined gold to be treasured for your intrinsic value, that you may "shine as the sun in the kingdom" of God, or you are being hardened into a common brick, fit only to

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be used in the devil's "furnace."* When you are inclined to yield to a good impulse the devil is ever at your elbow to whisper in your ear, "Don't do it *now*, there is plenty of time." You have power *now* to decide to do either the one or the other. Time alone will determine the result of your decision. Which will it be?

We offer a few words here in confirmation of our predictions concerning Christ's "second coming" and the "end of the world." These predictions should have the sanction:—

First, of scriptural revelation and,

Second, since the world in a manner must be ready to receive him, the actions of men must point to Christ's "second coming;" so history will be an important factor in determining the time of his advent. If we can get the concurring evidence of these two important witnesses we have a pretty clear case

*Matt. 14:42, 43.

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and can submit it with confidence to the jury, the reading public. Concerning these two important events, in the year A. D. 33 Jesus said:—"But of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." God's plans are constantly unfolding. This was spoken *before* St. John on the isle of Patmos *revealed* "what must shortly come to pass." Subsequent events of history and prophecies, fulfilled since then, enable *us* of the twentieth century to form a pretty definite conclusion as to when to look for the end of this dispensation and for the "end of the world"

Jesus evidently intended that we should know, for, speaking of events to transpire just prior to his "second coming," he said, "When ye shall see all these things know that it is near, even at the doors."* "And then shall appear the sign of the Son of man in

*Matt. 24:33.

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heaven (or the heavens), and he shall send his angels with a great sound of a trumpet and they shall gather together his elect"—consecrated Christians. What about the unbelievers and the unconverted Jews? As this will be at the beginning of the millennial period they will simply be "left," *not* destroyed:—"I tell you in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." "Then shall a nation be born at once." How can that be? Because all that are "left" will *know* that Christianity was truth so that *all* will at once become believers, but, too late for the "first resurrection," and the Jews will come into power.

Let us examine the proofs that "the time is near, even at the doors." What

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did Jesus say would take place when we should know? "For there shall arise false Christs and false prophets and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

After Mohammed who, with his followers, is undoubtedly the "false prophet" of Revelation, and who does not come in the category of false prophets referred to here by Christ, we pass over several hundreds of years, during which time, except in a few instances and for short periods, to be an avowed Christian was to court death.

First, from zealous fanatical Jews;

Second, from the jealous rivalry of the pagan world, and later from bigoted, place-loving priests of Romanism; so that the incentive to become noted adherents to, and active advocates of, the Christian religion was lacking, until the abnormal growth of Protestantism, following the "great reformation," sug-

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gested to Satan the feasibility of becoming "an angel of light" in order to the more effectually "deceive the nations." So as samples of the false Christs and false prophets, spoken of by Christ, in these latter days, we have had Joseph Smith, Sweinfurth, Alexander Dowie, and others,—legitimate products of the power and wealth aspiring age in which we live; and now comes the great Mrs. Mary Baker G. Eddy, the "discoverer of Christian Science." Just think of it! Nearly nineteen hundred years of doubt and uncertainty. Even the inspired apostles were not up to the standards set by this modern "Jezebel."* The martyrs and the consecrated Christians of all these years groped in darkness and groaned in travail, awaiting, in breathless suspense and expectancy, for the advent of "the discoverer of Christian Science."

Sweinfurth and Dowie are dead, so are

*Rev. 2:20.

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their pretensions. Mormonism is on the wane; it has "been weighed in the balance and found wanting;" their star is fading into obscurity; but Christian Science is as yet on the ascendency, and may, we predict will, prove a great "antichrist."

To substantiate our belief in the idea that "seven times" (7000 years) will be man's probationary period on earth, we cite our observance of one-seventh part of time as a day of rest. All ordinances given to, and imposed upon the Jews, the only people of whom God took sufficient notice to give them laws, until Christ came, were typical of some event, either pointing forward, or, like the passover feast, referring back to a substance of which these ordinances were but "shadows." In the light of subsequent events we can understand the significance of these ordinances, and also of the prophecies concerning the Messiah, which, when he was "nailed to

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the cross," were fulfilled every "jot and tittle." But no event of history, either ancient or modern, can, by any stretch of the imagination, be said to be the substance of which sabbath observance was, and Sunday keeping is, the shadow. It is evident, therefore, that some event still in the future is being typified; and, since sabbath- or Sunday-keeping is a division of time, we must conclude that a division of time is to be the substance, just as the shed blood of animals was a type of the blood of the Christ.

What more natural then than that we should conclude that our probationary period on earth is to be six thousand years of work corresponding with our six days of labor (a free-for-all fight for the necessaries and luxuries of life, and a fierce warfare with the devil) and one thousand years of rest, the millennium, foreshadowed (typified) by our day of rest.*

During the millennium the devil will

*2 Peter 3:8.

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be "cast into prison," as stated elsewhere. Then all the arts, sciences, and inventions will be utilized for the benefit of all mankind. By the removal of Satan's power and influence the disposition of men, and even of animals, will be entirely changed:—"the wolf and the lamb shall feed together and the lion shall eat straw like the bullock." "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We will now examine our second witness, profane history. Within the last hundred years more has been accomplished toward spreading the gospel than was done during the eighteen hundred years preceding. That "the king's business requires haste," is exemplified in the Christian's present strenuous efforts to

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spread the gospel, and well may we be alert and active, if "this gospel must be preached among all nations" so that "all shall know the Lord" when he comes, if Christ is to come within a hundred years, and only one-fourth of the inhabitants of the earth have heard the gospel up to the present time. But the "signs of the times" point to the fulfillment of this prophecy. Electrical power, wireless telegraphy and the flying machine are swift and efficient agencies for the dissemination of knowledge, and the heathen nations, knowing that they are the product of Christian civilization will be quick to imitate the nations whose God endows them with such superior intelligence.

The most significant and positive proofs that "every creature" will have heard of Christ within a hundred years are:—

First, that, at the beginning this century, this last hundred years of work, England conquered the Boers, who

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barred the way of progress, and thus opened the heart of Africa to civilization.

Second, the United States "took over" the Philippine islands, only the borders of which Spain had touched with but a crude civilization in three hundred years, and,

Third, the armies of the combined Christian nations of the world marched to the capital of the greatest heathen nation on earth, China, with its four hundred millions of idol worshipers, thus rendering further hostile opposition to Christian missionaries there very improbable, tho we must not expect much of the "heathen Chinee" for some time to come. We might also add that Japan's war with Russia will make for Christian civilization. So we have most emphatic corroborative evidence from our two witnesses, prophecy and history, that our prophetic verse is correct:—

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Two thousand years the patriarchal
  Age held sway upon the earth;
Two thousand years the Jewish nation
  Waxed mighty from an humble birth.
Two thousand years of Christian era
  Will bring the Saviour back again,
Will you be found among the Christians
  When he divides the sons of men?

Before bidding you adieu, Gentle Reader, we wish to present a momentous thought for your earnest consideration: It is an undeniable fact that, outside of the Bible, no possible glimpse is given us of a future life beyond the grave. Unless you can prove beyond the shadow of a doubt that "there is no resurrection of the dead;" which you *cannot* do, does it not seem the only sensible course to pursue to accept the *only* book, the Bible, as a guide and follow its teachings in order to attain to the higher, better immortal life in the never-ending hereafter?

The history of the last nineteen hundred years *proves* the truth or Christianity. But why should you ask,

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or expect the Christian to prove *his* doctrine? He does not *have* to prove it. *He* is better off even here than the unbeliever, for he has an "enlarged hope"* that "springs eternal in the human breast." The burden of proof rests on the unbeliever; who, unless he *can* prove that Christianity is false, which he can *not* dō, is in danger of an eternal fire-and-brimstone hell.

The Bible tells us that, once having been born into the world, our spirits *cannot* die, are as indestructible as the God that gave them life; we must exist eternally, either as reimbodied, glorified children and heirs of God in heaven, or as "naked"† souls with the devil and his imps in hell. Is it reasonable, is it *just* that the self-sacrificing Christian, who does all in his power for the good of humanity, shall receive no greater reward than, and be compelled to associate with, the vilest thieves and murderers

*1 Pet. 1-3:5. †Rev. 3:18.

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throughout the ages of eternity? And *where* are you going to draw the line if not where the word of God draws it, between those who accept Christ and *do his will* and those who reject "the only begotten Son of God?"

Out of the eternal ages, which have neither beginning nor end, God has given you a few short years in which to make choice of "good or evil," *just one chance.*

When God sent his Son, the Saviour Jesus Christ, into the world, to show you and me the way of eternal life, and offered him a sacrifice for the sins of the human family, he met every reasonable requirement. If you are not on the "right hand"* on that great day "when he comes to judge the world," you will have no words of censure or blame for your God or for his Christ that you have not been fairly dealt with. Nay, rather you will "call on the mountains and

*Matt. 25:33,34.

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rocks to fall on you and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb."

God does not expect impossibilities of you; say in your heart, "get thee behind me, Satan," give God's word the benefit of every doubt; try as hard to believe as you have tried to *not* believe; "lay hold of" that which you *can* understand and *do* those things necessary to become a "child of the King," with a determination to know *more* of his plans, and remember "Jesus will help if you try."

Mortal "life is but a span," a brief space of time for one and all of the sons and daughters of men; ere long "sleep's half-brother;" the much-dreaded monster, Death, will invade your secret chamber, will fan your fevered brow, or your pale blanched cheek with his chill December breath; in solemn, awe-inspiring tones will his imperative mandate for the dissolution of your mortal body beat against the tender, vibrating

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membrane of your ear-drums; the mystic, ghost-like spectre of his magic wand will scintillate before your fast-failing vision and his frost-benumbed fingers will clutch with vise-like grip the tendrils of your pulsating heart and stop the incessant flow of your life blood. Then will God's beautiful earth, with friends and foes alike, fade from your mortal vision, your material body loose its hold upon your imprisoned soul,—God's imperial gift to you. Then will your never-dying spirit be wafted upward, a shining, joyous being, to "reign with Christ," in God's heavenly kingdom, or as a shivering, cringing, "naked," polluted thing, be thrust down to hell to endure the "torments" of a burning "flame" and of an accusing conscience forever.

Do you know of some one who has committed a wrong—has sinned against you? Forget it.

Do you know of some act of charity—

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some labor of love—a friend, an acquaintance, or even an enemy has performed? Do *not* forget it; tell about it, and let the one who did the deed of kindness *know* that *you* know about it. Scatter sunshine all along life's pathway; think pleasant thoughts, speak pleasant words; "for with what measure ye mete, it shall be measured to you again." "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."*

Do not forget that God is giving you your chance *now*, *today;* what are you going to do about it?

In conclusion, dear brother, sister, friend, we would ask you to search down deep in your heart and answer us truly, have we not kept our promise, made in

*Phil. 4:8.

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our preface poem, to lead you to a knowledge of:—

Why God allows so much sin and strife,
  And also why we all must die.
And of the other vexing questions
  Have we not told the reasons why?
Who the devil formerly was
  And what he did to merit hell;
How, when our spirits are freed from earth
  They find a better place to dwell?

There is but one mortal existence;
  We cannot come this way again.
Then let us not, when death shall find us,
  Regret, and say "what might have been."
This life is fleeting, transitory.
  Our mortal life ends at the grave.
Say, will you then prepare for glory
  Your never-dying soul to save?

'Twas God who sent the loving Saviour,
  Who died the death upon the cross;
Prepared the way for our salvation,
  That sons of men might not be lost;
And God is now preparing mansions*
  For His saints in heaven above:
And there throughout the endless ages
  May Christians dwell in peace and love.

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*Jude 14:2.

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Two thousand years the patriarchal
  Age held sway upon the earth;
Two thousand years the Jewish nation
  Waxed mighty from an humble birth;
Two thousand years of Christian era
  Will bring the Saviour back again;
Will you be found among the righteous
  When He divides the sons of men?

Jesus, the Lord, will come from heaven;
  Bring hosts of saints and angels too;
When he comes in his shining glory,†
  Say, will the Saviour call for you?‡

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†Matt. 16:27, 24:31. ‡Jude 1:14.

THE END.

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